A VVarning-Piece FOR THE Slumbring Virgins, OR AN ALARM TO THE *Friends of the Bridegroom*, IN Some Awakening *Meditations* upon Christ's own Watch-word, *Math.* 26. 41.

The Second Edition.

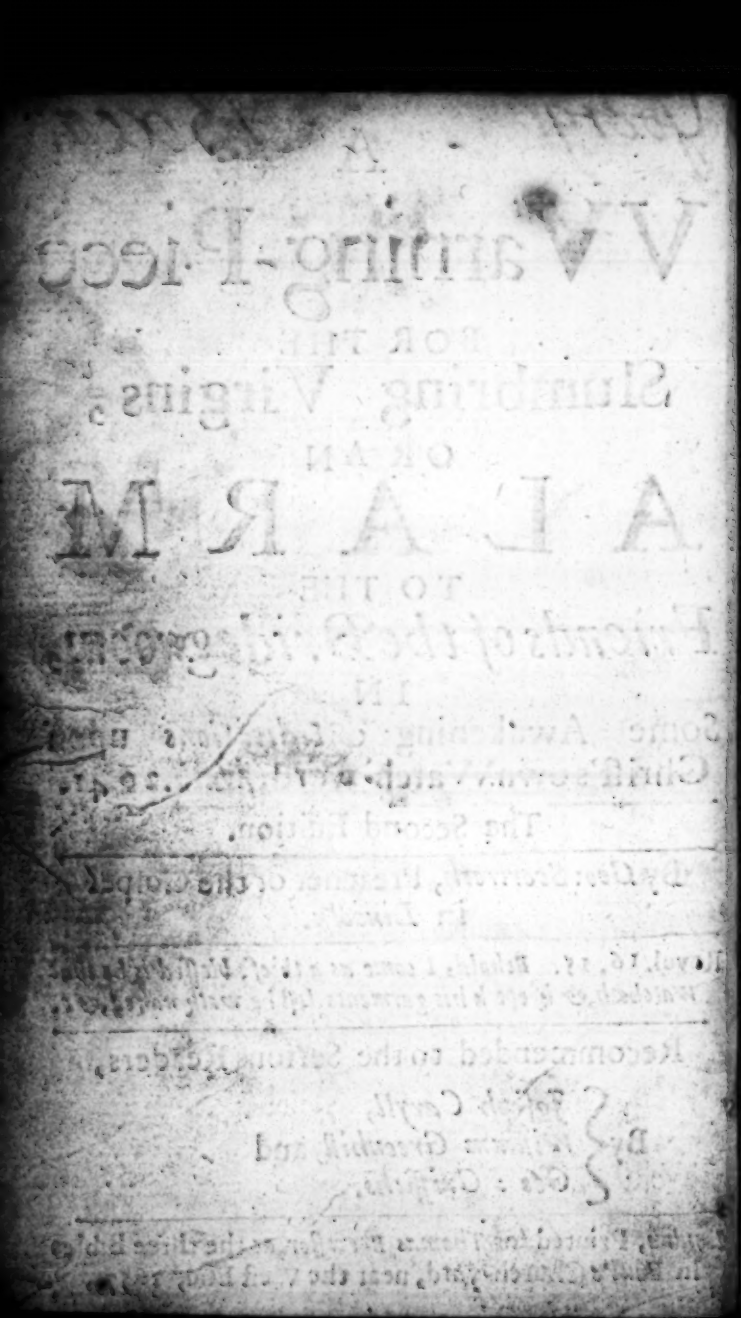
By *Geo: Scortreth*, Preacher of the Gospel in *Lincoln*.

Revel. 16. 15. *Behold, I come as a thief, blessed is he that watcheth, & keepeth his garments, lest he walk naked, &c.*

Recommended to the Serious Readers,

By { *Joseph Caryll*, *William Greenhill*, and *Geo: Griffiths*.

London, Printed for *Thomas Brewster*, at the three Bibles in *Paul's* Church-yard, near the West End, 1657.



To the Friends and followers of the Lamb.

Beloved in our Lord,

I *Had not thought, to have printed any of my poor Labours in the Lord; though t'has been much upon my heart, they might be imprinted upon the hearts of the hearers by the Spirit of the living God: But some late impulses have been upon my spirit, (since infirmities have grown upon me) to leave a few words with the servants of Christ before I leave them; looking up to him, to leave his blessing with them; and that upon these and the like Considerations:* 1. *The strange Slumbrings of so many backsliding Christians at this day; have somewhat awakened my drowsie spirit; and my eye hath affected my heart, to see so many sleepy eyes, and heavy hearts; so that I am not at rest, till I have*

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eased my own soul in warning them openly, as in weeping for them in secret. 2. The Lord hath been following me with awakening dispensations; morning by morning awakening my eare to receive instruction: and while he hath shaken his rod of Fatherly Correction over me, a deep Conviction hath fallen from Heaven upon me, that it is the work of the day in its day, for the watchmen to cry aloud, saying, Awake, Awake. 3. I have some sweet perswasions through mercy, that whiles I am at the Lords work, stirring up others to watch and pray, I shall find him at work within, stirring me up to take hold of him; and giving-in some awakening heart-reflexions upon these Meditations of Watchfulnesse; and my heart tells me, the Watchmen of all others would be well awakened, and ever upon their Watch at such a day as this. 4. Pity to slumbring Saints, who hear not the sounding

of

of their own bowels to make them pity themselves, hath moved me to knock at their doors, and ask them, how they do at heart; They little think (alas) now their hearts are asleep, of the sorrowes, that are coming upon the men and women that are at ease in Zion, as sorrow upon a woman in travell. 5. *The love of Christ constrains me to call upon his sloathfull Servants to arise and fall to their Masters work; who hath most to do i'th last dayes, and would not be left alone at it: many heads, hands and hearts busie together, would make light work: 'twould go merrily on, and not so heavily, as now it does, whiles so many heads and hearts are heavy with sleep.* 6. *The stirring Appetites of some hungry craving ones, (indeared to me in the bonds of the Gospel,) who are daily waiting with longing for one cluster of grapes or other, from the Celestial* Canaan, *have made me the more willing to*

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preſſe this one grape for their ſakes: happily they may find a little ſweetneſſe in it, (though none elſe ſhould) as taking and taſting it with a good will, from his hand, whoſe heart is towards them. And if any of theſe ſhould unhappily be overtaken with that dead ſleep of midnight-ſecurity, which hath ſurprized ſo many at this day; who knows but the importunities of one that is their friend, may prevail with them, to riſe and open the door of their hearts, when the Bridegroom himſelf ſhall knock, who is their beſt and deareſt Friend i'th World.

Theſe being the wheels which have ſet this watch on motion, you may not expect any Eye or Ear-affecting curioſity, but heart-awakening Goſpel Simplicity; the entiſing words of mans wiſdome have lull'd many aſleep: and 'tmuſt be plainneſſe of ſpeech in the demonſtration of the Spirit, that muſt awaken them. I have

have most to do in this Work with Wisdomes Children, who have learnt to become fooles, that they may be wise, and had rather hear one word spoken to the understanding, then a thousand words in an unknown tongue.

The corporal weaknesses and spiritual wants of one groaning under an heap of infirmities, will make a sufficient Apology for all wants and weaknesses as to matter or method: 'Tis broken meat, this, for broken hearts, who will be gathering up a few Crums here and there; and if it be well digested within, 'twill be the lesse matter, though it be so indigested without.

I am very sensible, 'tis sowen in great weaknesse, (alas, how can so poor a nothing Creature do otherwise?) yet I am not out of heart or hopes, through grace, but it may rise up in power, to the raising up of some that are asleep in sin, and the row-

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ſing up of others that are under a ſinfull ſlumber, by the power of the Spirit: which is his hearts deſign and deſire, who would willingly beſpeak your heart-remembrances, while he takes the humble boldneſſe to be one of your weak, (though willing) Remembrancers in the Name of the Lord, that he may be accounted worthy to be found a watchfull Servant of Chriſt Jeſus our Lord, and

Your faithfull Servant
for Jeſus ſake,

From my Chamber in little Queenſtreet, Lond. M. 7. 1656.

G. S.

To

To my welbeloved

Friends, endeared to me in the love and bonds of the Gospel, at *Lincoln*, or elsewhere.

Dear Friends,

BEing laid aside by the hand of my righteous Father, as to the publique work of the Ministry amongst you; you have been much upon my heart, in my private Meditations, to stirre you up and put you in remembrance to wait upon our Lord, and for him, who will meet those with rejoycing, that remember him in his wayes. *Is.64.5* The openings of your hearts to me in much affection, and compassion, as many of your eyes witnessed at our parting, (not knowing whether we should see the faces of one another any more) and as your affectionate remembrances

of

of me, while abſent, and under preſent bodily preſſures, do ſufficiently teſtifie, have much beſpoke my heart on your behalf to leave this Watch-word with you, if I ſhould now take my Reſt and ſleep in Jeſus. And if the Father of mercies ſhould graciouſly raiſe me up by his ſtrength, to ſpend and be ſpent amongſt you, 'twould be a ſweet mercy, to find you in a waiting, watching poſture: 'Twill be the more ſeaſonable to knock, where they are awakened, and to ſtrike while the iron's hot; The Word of Life will be moſt welcome to quickned ſpirits.

That you may read theſe following awakening Meditations with open eyes and hearts, let me preſent you with a few preparatory hints, to an awakened poſture; happily your ſight may be a little cleared by this fore-

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taſte (as *Jonathans* was upon his taſting a little honey from the end of his rod) if you look up for eye-ſalve from Heaven, while you are looking on them.

And firſt, by way of Counſel; 1. Hearken as with both Ears to the glad-tydings of the Goſpel; you'l find, that good reports from Jeſus Chriſt, under Evangelical diſpenſations, will exceedingly affect, and effectually awaken your hearts. The ſweetneſſe of the bunch of grapes upon that ſtaffe of beauty feelingly taſted, will ſet you a longing after the choiſe fruits of the heavenly *Canaan*; and hungry ſouls will not eaſily ſleep over their ſpiritual food. 2. Walk up to light received in the love and power of it; you'l find it a good thing indeed to behold the pure heart-quickening beams of the Sun of Righteouſneſſe:

Its

It's Soul-taking too; 'Twill follow you, as you follow it; Then shall you know, if you follow
Hos. 6. 3 on to know the Lord; his goings forth will be prepared as the morning, shining upon you, and within you, and causing your path to shine more and more to the perfect day: And you will find this Sun-shine marvellously clearing and quickening the eyes of your understanding. 3. Knock oft at your own doors, you may be bold at home, and ask every day, How all does within; what strength of faith; what warmth of love; what growth in grace, &c. much Soul-searching, will very Much prevent Soul-slumbring: Communing with Conscience will keep it awake, and it will cry loud in your ears to keep you awake. 4. Stir up one another, and that with importunity, to

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ſtir up the grace of Chriſt that is in you, to do good to all, &c. and all the good you can; and to do what you find in your hands to do for God, with all your might, and that while you have opportunity; for there's no work i'th grave, whither we are going. 'Twill be one of the beſt deeds of pure charity at this day, to viſit crazy ſickly ſoules, that lie languiſhing and ſlumbring under ſpiritual Conſumptions, in the Name of the Lord; and to propound heart-ſearching Queſtions to quicken them, inſtead of heart-ſeparating Queries, which have deadne'd them. And ſure, it would be a very ſeaſonable work in this hour of temptation, amongſt Chriſtian friends, (at diſtance) to take up that Primitive practice of the bleſſed Servants and Martyrs of Jeſus, by quickening up one another*s*

Eccleſ. 9. 10.

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others ſpirits with heart-awakening Letters. I cannot but commend this labour of Love to ſuch as are preſent with one another in ſpirit and love, when abſent in body; as that which ſome in our dayes have found a ſweet bleſſing in, even as in that Cluſter mentioned, *Iſa.* 65. 8. 5. Give all diligence in the frequent and fervent performance of all Goſpel-duties with a Goſpel-ſpirit, ſetting grace on work in all by the ſupply of the Spirit; and if you find your hearts ready to follow the Lord fully in all the work he has cut up for you, you'l find work enough ready at your hands and hearts, to keep you awake. 6. Caſt up your ſpirituall accounts every day, with an eye to that great Day, when every one muſt give an account of himſelf to the Judge of quick and dead; oft

Soul-

Soul-reckonings will rowſe up your ſpirits much, to wait for the Bridegroom with loyns girt, and lamps burning, as if you heard the cry at midnight. *Matth.* 25. 6.

Secondly, by way of *Caution* 1. Take heed of an heavy Ear under the Sound of the Goſpel, leſt your ears ſhould tingle for it another day. The Seers eyes muſt needs weep in ſecret for you, if they behold you ſleeping openly under the Lords all-ſeeing eye; 'Twill ſadden the hearts of weak Chriſtians to ſee you heavy-hearted under that Goſpel of grace, by which they and you have been often awakened; and carnal hearts will be the more apt to ſlight that ſpirituall food which they ſee you ſleep over. 2. Take heed of reſting in a form of godlineſſe, without power, of taking up with the letter, without the Spirit;

rit; or being contented with a Name to live, without that new Name, and a new heart and life: you may lie dead at the letter, till you die, but the Spirit will quicken you, and put life into your spirit; you may easily slumber under the form of an outward profession, but the constant exercise of the power of godlinesse will effectually awaken you. 3. Dally not with any beloved lust, nor be dandled upon any *Dalilahs* lap, lest you fall asleep upon't, and be betrayed; if your hearts go after any strange lovers, you must needs lose your first love to your first husband, and be left heartless and spiritless; if you indulge any right eye, or right hand, how dark will the right eye be? and how dead the right hand of your inward man? You must watch over your own iniquity,

quity, yea, over every sin so, as ever you would be found watchfull at Gods Word, or chearful in his way. Sensuality in any kind will breed spirituall security at first, and bring perplexity of spirit at last. Sin's calm must needs end in a sad storm. 4. Take heed of self-seeking, and seeking great things to your selves. A selfish spirit will be sluggish in spirituals; if you once begin to take your fill of creature-comforts, you'l have no stomack to the things of Christ, but even sleep at his breast: The love of the world will eat out your love, to God, his Word, his work, his people, &c. If you be all upon't, rising early to eat the bread of sorrowes; you'l lose that sweet sleep he gives his beloved; and be cast into a false slumber, feeding your selves with foolish fancies, saying, *Soul, take thine ease;* *Psal.* 127. 2.

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where little eaſe is to be found, when the heart is drunk with the ſtrong Wine of the Worlds cup, or drown'd in the ſweet waters of its own Ciſtern, 'twill certainly fall into a dead ſleep; and Chriſtians overloaden with thick clay, we ſee with ſorrow, how heavily they drive. 5. Take heed of ſlighting any holy duties, and of a ſlight frame of ſpirit in them. 'Tis a ſlighting of God himſelf, who will lightly eſteem ſuch, and leave them to their own ſlothfull ſpirits. A ſluggiſh indiſpoſition will ever attend ſinfull omiſſions; and ſuch as dare be bold in the omitting of good, are in danger to become baſe and vile in the committing of evill: if your hearts backſlide in ſecret from humble communion with God in his holy wayes, he will turn his back upon you, and leave you

to eat the fruit of your own wayes; and then, alas, how weak will your hearts be, in, and to, any thing that's good? how wofully evill? 6. Take heed of grieving the good Spirit of God; leſt he go away ſadly, and leave you to the heavineſſe of your own ſpirits. Oh, if you quench the heavenly ſparks of his holy motions, the fire of your love and zeal will quickly be going out, and you'l grow cold at heart. Oh do not, do not tempt the Holy Ghoſt, no, not for a world, leſt he withdraw his light, life, power, and peace from you, and then how dark and dead, heartleſſe and helpleſſe, will you lie in this hour of Temptations?

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These are the broken thoughts of one of your poor heart-friends, when afflicted and absent in body, yet affected, as present in spirit, with the sense of the room he hath had in your hearts, while the hand of the Lord hath touched him; What in mercy he hath brought to my hand and heart, (while I had onely his own Book with mee) I leave to the blessing of his own hand, upon your hearts and minds.

Now the Lord direct your hearts into the love of God, and the patient waiting for of Christ. And I beseech you Brethren for his sake, and the love of the Spirit, that you strive together and asunder in your prayers to God for me, that he would consider my troubles, and know my Soul in

adverſity, that I may rejoyce in his mercy; and that I may come unto you with joy by the Will of God, and may with you be refreſhed, through the gracious preſence of Chriſt, to the praiſe of his grace, to whoſe benediction, direction, and dominion, I humbly commit you, and reſt,

Your much obliged Friend and Servant in the Goſpel of Chriſt,

G. S.

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Christian Reader,

AS 'tis the special Office of some men to be Watchmen, so 'tis the common duty of all men to Watch. That some men are appointed to watch over others, cannot excuse any mans neglect of watching over Himself. All the Ports of the Body, the Eyes, the Ears, the Lips (at which the Soul is continually issuing out by several Acts, or taking in from several Objects) needs a continual watch upon them; how much more doth that most important Piece of all, the Heart? We should alwayes watch what God is doing, we should watch what God is speaking, what he speaks to us in his Word, what he speaks to us in his Works; We should watch what he speaks to move us unto prayer, and what he speaks in answer to the motions which we have made in prayer. How watchfull should they be, who have all these and many more, occasions of watching

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We read in *Daniel*, (Chap. 4. 13.) *Of a watcher and a Holy one that came down from Heaven*; And surely none on earth can be *Holy Ones, unlesse they be watchers*. The careleſſe Soul is alwayes a corrupt one; and Security layeth us open to all impurity. Satan watcheth to make us Halt, and evil men watch for our Haltings; we shall never take either eaven or clean steps, unleſſe we watch our own goings, and ponder the path of our feet: Watchfulneſſe being ſo indiſpenſible a Duty, how glad ſhould we be of any thing either to awaken us, or keep us awake? The learned and Godly Authour of this enſuing Diſcourſe hath *beaten ſuch an Alarm, and ſhot off ſuch a Warning-Piece in our Quarters*, that if the Virgins ſlumber ſtill, as their ſecurity will be inexcuſable, ſo their calamity will be unavoidable. What can they look for, who will not watch to pray; But that *God* (as he once did, *Jer.* 1. 18.) *ſhould watch over them to pluck up, and to break down, and to deſtroy, and to lift*? What can they look for, who will not

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not watch to do good, but that, *God* (
another Prophet ſaith he once did, *Da*
4. 13.) *ſhould watch upon the evill, and bri*
it upon them? They who will not tak
warning, deſerve to be made one. Ha
ving peruſed this Manuall of Watchfu
neſſe, I commend it into the hands an
to the hearts of all thoſe, who would fin
peace, and be found in peace, when the
Lord commeth. It was ſad, that the Di
ciples eyes were ſo heavy, that they cou
not watch with Chriſt one hour, when h
was going out of the world. And it wi
be more ſad with thoſe, whoſe hearts ar
ſo heavy, that they cannot watch for th
return of Chriſt at all houres: who there
fore hath not told us, the particular hou
of his coming, that we at all houres migh
be kept watching for it. And Bleſſe
will thoſe Servants be, whom when thei
Lord cometh, he ſhall find watching an
praying, or watching unto prayer, tha
they enter not into temptation, and tha
they may be kept in the hour of temptati
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Reader, that this Book may be blessed
om above to make thee Watchfull, is
Prayer, who readily Approves it for
Presse, and publick Use of this Slum-
ing Age.

Joseph Caryl.

To

To the Reader.

Reader.

THey who keep close to the Lord Christ in holinesse of Life, and purity of Doctrine, are Virgins, whether particular Persons, or Churches: Such being expos'd to many Temptations, and subject to much Slumbring, here is a Warning-Piece for them. The great watchman of Israel warn'd his Apostles, yea All, to Watch: so doth this good watchman in Israel. Watching is a Duty of grand importance. Noah, Lot, David, Peter, and other Worthies were tempted, slumbred, and suffered much for want of Watchfullnesse. when Kings slumber, they may lose a skirt of their garments; and when

Mark. 13 37.

1 Sam. 24. 14.

when Virgins slumber they may lose their whole Garments, all their Ornaments, and the shame of their
Rev. 16 15. nakednesse appear. The vigilant Author hath prepar'd and fitted this Treatise to prevent such evils: Its little, but of much worth, being Judicious, Succinct, and Spirituall. Bulky Volumes, must give place. It's full of Apples of gold in pictures of silver, choyce Truths in choice expressions. Reader, wouldst thou be a wise, watchfull, and experimental Christian, look seriously into this Treatise, lay the Contents of it close to thy heart, and be sure to have thy desire.

William Greenhill.

Geo: Griffiths.

A Warning-Piece FOR THE *Slumbring Virgins.*

Matth. 26. 41.

Watch and pray, that ye enter not into temptation.

IN the 37th verse of this Chapter, we find, Jesus took *Peter*, and the two Sons of *Zebedee*, *and began to be sorrowfull*, &c: They that had seen his glory in the Mount, when *his Countenance shined as the Sun*, &c: must now see him under a Cloude, his glory vailed; they beheld him in his Triumph, and must see *Math.* 17. 1. 2.

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him in his trouble. 'Tis Christ's familiar way to be before-hand with his suffering Servants, to give them some hearty draughts of the Cup of consolation, before he put into their hands the Cup of *trembling*; And 'tis a sweet heart-taking method, well-becoming our tender-hearted Physitian, who loves to be preventing his poore ones with tender mercies, so preparing them
Vers. 38. for sufferings for him, by declareing his lovelinesse and love to them.

In the 40th verse: Christ finds his Disciples asleep, when he had newly called upon them to watch (so apt are we to sleep under awakning teachings) when he was heavie and sorrowfull even to the death, how heavie were their eyes? how heartlesse they at such a time, even as dead men? they cannot watch with him

him, or for him, when his enemies were watching to take him. Ah poore helpleſſe, Spirit-leſſe friends to him, who had ſo befriended them; His own diſciples have leaſt care to watch; when greateſt cauſe to watch; now was their time if ever to watch, when he ſo awakened; and now they let their watch fall What, not watch with me one houre? Is it come to this? no better Souldiers under ſo good a Captain? what, deale ſo ill with mee, who have dealt ſo well with you? Yea, not watch with me one houre, who have watched ſo long over you for good? And now the houre is come too? It not for mee, yet for your ſelves *for when the Shepherd is ſmitten, the Sheep will be ſcattered*; But no warning will keep them awake when the heart's aſleepe; he comes once, and againe, yea Verſ. 40

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the third time and finds them sleeping (thus the sleepie evill growes upon us) we are usually most secure, when least safe, and heavieſt with sleep, under heavieſt awakening providences.

In the Text, we have Christs faithfull watch, word, or friendly alarme to his slumbring Disciples; where observe.

1. A double duty commanded.
2. A double reason commended.

1. A double duty commanded, watch and pray; an excellent present remedie against spirituall security; A word in season; an happie conjunction, a blessed paire, joyned together by Christ himselfe, let no man put them asunder: watching without prayer will be helpleſſe; and prayer without watching will be heartleſſe; but both together,

heart-

heartfull and helpfull; Prayer without watching will never awaken us; and watching without prayer, will never awaken the Lord, to watch over us for good; but both together will bring in many awakening, quickning, and comforting visits betwixt God and our Souls: watching in Prayer makes it a good watch, and prayer in watching makes all things work for good.

2. A double reason commended, Lest ye enter into temptation: The Spirit indeed, *&c.*

1. Ye are exposed to temptation.
2. Ye are indisposed to opposition.

1. Yee are exposed to temptation, if you do not watch and pray, you tempt the Lord to lead you into temptation, and leave you there; you tempt the tempter to tempt you, if you do

not watch and pray, he'l watch to make a prey of you; And you tempt your selves, you lie neerest to and fairest for temptations, when you are farthest from watchfull supplication. 1. You close with temptations, you are in the midst of them before you be aware; if you watch not to shut the doore against them, you open the doore to them, there will be temptations upon you within and without, and you will be within them; while you lie sleepy and prayerlesse upon a bed of ease, you even lay a Cushion for Satan to lie down by you; you enter into temptation, and temptations will enter into you. 2. Temptations will enclose you, you'l not know how to get out, when once in; you are in danger to be lost ith croud; you may be easily ensnared, but not so easily enlarged; 'tis hard getting

getting out of the Devills labyrinth.

2. Yeare indiſpoſed to oppoſition; the fleſh is weak, and your temptations ſtrong: here obſerve,

1. Chriſts candid conceſſion; *the Spirit*, &c.
2. His cleare conviction; *the fleſh*, &c.

1. His Conceſſion; *the Spirit is willing*; your heart is good, though your hand be ſhort; there's ſinceritie in you, though you want abilitie: Chriſt cannot find in his heart to break the bruiſed reed, the broken heart; he owns their willingneſſe with a good will, though much weakneſſe in them: 'tmay do one good at heart to ſee, how his heart was upon their hearts, when their heads were heavie; how ſweetly his Spirit ſympathizeth with their Spirits, 'tis like him-

ſelfe; the Spirit is willing (ſaith he).

2. His Conviction; *the fleſh is weak*. Chriſt is willing to overlook their infirmities, but will have them look upon them; they muſt not indulge themſelves, for his indulgencie towards them. Here's Counſel implyed, to take care of their Spirits, that they may be quickned, cheriſhed, and ſtrengthened by his Spirit, who helps to will and do of his good pleaſure, that to will may be preſent with them and to perform too.

And here's Caution intimated to take heed to the fleſh, to keep them humble, and ſenſible of their weakneſſe, that he might perfect his ſtrength in weakneſſe.

I ſhall ſumme up all under this one word, and 'tis Chriſts own; Watch, Oh that

that he would own it, and follow it home to our hearts by his Spirit, that we may own it for his sake.

Obs. *'Tis an Evangelicall Duty to watch.*

This is wisdoms own Counsel, and must be her Childrens care; The Captain of our salvation, gives this word to his Souldiers, to awaken them to work out their salvation, &c. Now Souldiers upon pain of death, must be at a word of command: The watchfull Shepherd of Souls calls upon his sheep to watch, and his voyce they must heare; How oft is this hammer lift up, to knock at the everlasting doors of our hearts, even by the King of glory himself? Ten times at the least, we have this word expressed by the Evangelists, from Christs own Mouth: How apt are we to sleep on both cares

that he must cry so hard, and call so oft upon us, saying, Watch, watch, watch, &c: how hardly are we awakened; what a dead sleep is upon us; that there must be such crying, jogging, knocking, &c? How dangerous is carnall security, that Christ should so importunately warn us, and affectionately watch over us, as to this spiritual duty of watching; there must needs be much in it, when hee's so much upon it; and sure, watching well, will tend greatly to our best welfare and happinesse, seeing our good Lord and Master makes it so much our businesse.

But what is this Gospel duty of watching?

First in general; 'tis a busie work, & much goes to the doing of it in a Gospel way: This one work well understood will find us all work enough; The word

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is bortowed from the practice of Shepherds watching over their Flocks, as *Jacob* over *Laban's*; or from Souldiers upon the guard, who keep strict watch; both these must discharge their trust with great diligence and patience, special care and constancie; they must endure the heat by day, and the cold by night; Christs experienced Souldiers do find, 'tis hard duty this; much must be done and suffered upon this account; ther's no giving over this watch; what ever it costs us, our life lies on't:

This spirituall watch presupposes an awakened heart out of *Naturall Stupiditie*, and *Formall Security*.

1: Out of naturall, Carnall stupiditie; they cannot possibly watch, who were never awakened; the naturall man is spiritu-

ally dead, and as uncapable of this ſpirituall duty, as a man borne blind is to ſee the Sun, or a dead man to heare the thunder; he muſt firſt heare the voyce of the Son of God ſaying, Awake thou that ſleepeſt, &c. before he can watch with him or for him; alas, how can they watch, who have eyes and ſee not, (like the idols in the pſalm). He muſt be a ſpirituall man, that diſcernes ſpirituall things, that is fit to be a ſpirituall watch-man, and to wait in the ſpirit.

2. Out of formal ſecuritie; A ſleepie profeſſor is ever crying, a little ſleep, a little ſlumber, &c. he cannot keep his heart awake if he might have all the world, nor his eyes open; ſluggiſh ſlumbring Chriſtians are in no poſture for watching, they are as ſilly Doves, without an heart; they have no heart to this heart-

duty, and no heart in it; they are not ſpirited for this work, their ſpirituall ſenſes are bound up; they have let thir watch fall, and will never take it up againe without a ſound awakening. The watchmen muſt cry aloud in the eares and conſciences of ſuch, or they'l lie down to ſleep againe and againe; ſwooning Chriſtians can never watch till the Lord rub them up to purpoſe; they had need be living and lively men, that are to watch as for life; 'tmuſt be a raiſed ſinner, and rowſed Saint, that's ſet about this work.

Secondly, more particularly, Evangelicall watching implyes theſe things following.

1. Attention; a ſpirituall watchman muſt have his eare awakened morning by morning (as the prophets) that he may heare what the Spirit ſaith; this *Iſa.* 50. 4 *Rev.* 2. & 3.

the

the Spirit calls for, over and over *Let him that hath an eare, heare* &c: he must have an hearing and harkening eare too, that would heare the ſtill voyce, the whiſperings of the holy Spirit; he muſt have an eare to heare from God that keeps his watch, or he will have no eye to ſee him, no mouth to ſpeak from him or for him; God has much to ſay to his awakened ones, that are upon his watch, they had need have their eares about them, yea within them; An heavie eare and a ſleepie heart, go together; to whom ſhall we ſpeak and give warning, (ſayes *Jeremie* ſadly) they have uncircumciſed eares, &c: and cannot heare; alas the ſpeakers may ſhut up their mouths there, where the people ſtop their eares; they are no hearers indeed, who have eares and heare not; And may we not take

Jer.6.10

Math.13

up

up that heavie complaint at this day (one of the saddest in all the Book of God) They have made their hearts and eares heavie; leaft they should heare with their eares, &c: Who so deafe as many of Gods Servants (to borrow that expression) much preaching (as great sounds) hath made many deafe, that what they would not heare, they cannot; And what are the wisest charmings to such deafe Adders? Well, Christs watchmen must be swift to heare, for his motions are quick; hee's sometimes, but a word and away; a knock, and he has done. *Isa.* 42. 19.

2. *Intention*, a watchman must be very intent upon his duty: corporall watching, much more spiritual, should take up our Spirits; God must be much heeded, and his whole work well-minded, even with the whole

whole heart, especially this work of watching; Hee's no servant for Christ that would serve him by halves; there's no being for him almost, but altogether, or not at all: all our spirituall forces must be mustred up, to keepe this watch; we must stirre up all our strength, and all too little in the discharge of this duty; 'twill take up the whole man; there's no halting here, lest evil overtake us: a damn'd Christian will never stand to it, but must be sitting down ever and anon. He had need be a man of another Spirit (*Caleb-like*) that would follow the Lord fully, in this spirituall watch. As naturall things act to the uttermost, within their Sphear; so in this supernatural work of evangelical watching, we should act all we can for God, within the Sphear of our spirituall activities

Eccles. 9. 10.

what

what ever we find in our hands to do for him (eſpecially at ſo weightie and buſie a work as this) we ſhould do it with all our might; there muſt be an holy violence and fervencie, accompanying Goſpelvigilancie; ſpirituall force will do well here, indeed we can never Watch well without it; If it once come to a Spirit of indifferencie, it will not be long, ere we be ſurprized by a Spirit of ſecuritie: if we care not much (*Gallio*-like) we ſhall Watch but little; a ſlothfull Spirit will be ſleepie, do what you can, Oh what ſad ſlumbrings amongſt us, ſince Chriſtians have laid themſelves down upon beds of eaſe! a lazie creature, is never likely to Watch with Chriſt or for him Hee's nimble as a Roe; quick in his turnes; No you muſt ſtirre up your ſelves in Chriſts ſtrength, to quit your ſelves

ſelves like men in his ſervice.

3. Inſpection. Chriſts Watchmen muſt be all Seers, and have ſeeing eyes, as well as hearing eares; our ſpirituall Watch lies moſt within; 'tis an inward Watch eſpecially: our eyes muſt be in our hearts and upon them; 'Tis a very conſiderable Watch-word that, Above all keping keep thy heart; a ſtrong and ſtrict guard muſt be kept there; and indeed if the Watch be not kept ſtrictly there, all our watching will be in vain; 'Twill be to little purpoſe to ſet a Watch before our mouths, or make a covenant with our eyes; if the plague of the heart be not watched over, it will be ever breaking forth into putrified ſores. Had we an hundred eyes, they had need be all at watch here: For our hearts are deceitfull above meaſure, who can know them?

Prov. 4. 2 3.

Jer. 17. 9.

And

And he that is not faithfull in inward watching, will never be good for ought, either as to outward waiting on God, or watching over others; How many have been looking so much abroad, that they are to seeke at home? watching the haltings of others, but not their own; but-bodyes in other's matters, and neglecting the busines of their own Spirits; they are espying motes in the eyes of others, and lay up their eyes at home, or see not the beames in them. How oft does the Spirit knock at their doores, and they not within? when he comes to deale with their hearts; they are not to be found; 'Twas said of old, Fools will be medling: that is, with others, not themselves; Oh; how many such fools are every where, whose eyes are in the Corners of the Earth, seldome in the Cor-

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ners of their own hearts; moſt buſie, where they have leaſt to doe, and leaſt, where moſt; will not the Lord ere long ſearch ſuch as with Candles, who put out their lights within, that they may not ſee themſelves? will he not ſtorme them home, that ſcatter their wayes abroad: will not the Judge (think you) be at their doores, who are all for judging others, but not themſelves: Well; the Lord is about to find the heavie-headed and hearted Virgins work within their own doores, and to ſet them upon heart-watching againe by ſome awakening diſpenſations; Oh, 'tis one chief buſineſſe in our ſpirituall watch to try our own Spirits: and much communing with our ſelves will keep our hearts awake; and indeed ſince the ſervants of Chriſt have idled it within, and neglected this inward

work

work of heart-ſearching, they have left their firſt works and watchings.

4. Circumſpection; In this ſpirituall watch, as we ſhould have our eyes in our hearts, ſo in our heads: as to look within, ſo without: As the Dove caſts her head about, this way and that, before ſhe take her flight: So ſhould Chriſts Doves look above them, and about them, yea every way, before they move any way: As the heart muſt be watched over, above all watchings; ſo there muſt be a watch over the mouth, (as over *Davids*): over the eye, (as over *Jobs*): yea over the whole man, and the whole life. As we ſhould be ever upon our Watch-Tower, to Watch at all times (being a work alwayes in ſeaſon) ſo to Watch over all things: and to take a view allwayes, above and below, at the

right hand and the left: that we be not ſurprized any where, in any thing, at any time: As the vertuous Woman whoſe price is above Rubies, is ſaid to look well into the ways of her houſhold: So muſt the gracious Watch-man do, he muſt bee a ſeer, an over-ſeer to his own houſe: And as the Children of *Iſſachar* are ſaid to have underſtanding of the times, and to know what *Iſrael* had to do: So ſhould the generation of ſpirituall Watchers, have an eye upon generation-work, an heart to it, an hand in it, ſerving their own generation (as *David* did) till they fall aſleepe: The ſpirituall Watchman ſhould have a diſcerning into all things: not be Eagle-eyed only in ſome things and blind as Bats in other things: but as the four beaſts, which were full of eyes within, and full of eyes before, and behind too; So ſhould they that

Prov. 31. 10, 27.

1 Chron. 12 32.

Act. 13. 36.

Rev. 4. 6.

are upon the Lords Watch, be full of eyes within and without, Alas poore silly Creatures that we be, we meet with a snare in every Creature: temptations will be crouding upon us in every condition, we are in danger on all hands, to be defiled, or deceived; and therefore we had need watch at every turne, and have our eyes turning every way, (as the flaming sword at the East of the Garden of *Eden*.) As the Lord (who is all eye as it were) Watches us all over; over all our thoughts, all our words, all our wayes, &c: So should we Watch over our selves, even all over, at all times; our goings out and comings in, our down-sitting and up-rising; we should beset our selves with a strict Watch behind and before. *Psal.* 139.

5. *Exercitation*, There is much work in this Watch it is a very

buſie imployment, full of duty; a duty in every duty, we ſhould watch at every work; a ſloth-full Servant is not fit for this ſtirring ſervice, this is no work for lazy-bodies; It's not carryed on by ſitting ſtill, or looking about us; 'Tis lively work, and requires a living, active, quickened Spirit; grace in the habit is not ſufficient (though in the higheſt and greateſt meaſure) to keep on foot this ſpirituall watch, no not in the leaſt and loweſt work of it; when grace is not at work, ther's no watch kept, it lies ſleeping in the ſoul, and the ſoul's aſleep too. When bodily exerciſe is laid aſide, and there's a ceſſation from motion and action, we find great propenſitie to ſlumbring and heavineſſe. 'Tis even ſo in ſpiritualls, when the acts and exerciſes of grace are ſuſpended, we are eaſily overtaken with the Spi-

rit

rit of ſlumber. Since profeſſors have been idle, and lived at eaſe in Zion, what a ſtrange Spirit of formal ſecuritie, and ſluggiſh ſecure formalitie has ſtolen upon them, and ſtolen away their hearts too? 'Tis ſad, very ſad to ſee, how the Virgins are fallen aſleep, ſince they have been all for eaſy work; careleſſe ones have let their watch fall; they find themſelves little to do in ſpiritualls, and ſleep much in ſpirit; and as they give over working, ſo they give over watching; as they ceaſe from duty, they are ſeazed upon by ſecuritie; graces muſt be exerciſed, and habits actuated, by the help of the Spirit of grace, that our ſpirituall watch may be mannaged and maintained. Buſie heads and hearts are moſt watchfull; if we ſtirre up the grace of Chriſt in us, it will ſtirre us up to watch with Chriſt and for him. As

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As appeares plainly in new-converts, who are much wrought upon, and work much; they are full of ſpirituall ſtruglings, wraſtlings, ſearchings, pantings groanings, ſighings, &c: Oh how watchfull are theſe new creatures when new awakened? Chriſts babes are not like other babes, in this. For they ſleepe leaſt when new-borne, and others moſt; How watchfull in prayer, and watching unto prayer? their eyes even failing with looking up; watchfull in meditation, their hearts are ever bubling up, like a quick ſpring: watchfull in hearing the good word of God, to heare a good word from God: how do they hang about Chriſts lips (as it were) with both eares, for ſome drops of ſweet ſmelling myrrhe: how watchfull to enjoy communion with the Father, amongſt his

Cal. 45.

his Children, how much upon thewing after the doves of Christ? no company now, like the companions of Christ, that heare his voyce. Now it is farre otherwise, with many ancient Christians, who having un-bent their Bow of holy purposes and practises, (which at first seemed to abide in strength like *Josephs*) grow remisse in Gospel-dutys, take their hands off from Christs plow and look back, grow loose in Spirit, lose time, let their talents lie rusting by them, and their graces resting in them; how suddenly and shamefully their watch falls, as their work failes? the longer they live, the lesse life in their Spirits and service, and all things are readie to die in them, before they die: how heavily they drive, when they once give over oyling their wheeles with spirituall exercises. *Gen.* 49.

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'Tis an high, hard, great work to vvatch after a ſpirituall manner; they that are upon this work in good earneſt, find a great deale of good work to doe; there's much cut out to their hand; The Lord of the Vineyard will not ſuffer them to be idle upon his watch, hee'l find them awakening work: there's head-work, hand-work, heart-work, tongue-work, life-work; ther's work within and without, at home and abroad, their own and others, for this life and a better, there's work enough to keep one awake; And the more we work, in theſe ſpiritual exercciſes of faith, love, deſires, &c: the more watchfull we ſhall be, and the better watchmen, and workmen.

And therefore the Lord will find new work for old idle profeſſors (if he delight in them) hee'l

hee'l bring ſlumbring Virgins to Soul-travel again, and awaken them to purpoſe; they'l feele ſuch hard labour therein, as will be hard to ſleep upon; And when loitering Servants fall once to labour again heartily in Gods harveſt, how they'l ſweat at it, and do moſt and beſt at laſt? when they ſee, how much work they have to do in a little time, how they'l work and watch, and watch in work?

6. Expectation. Souldiers upon the watch, wait in expectation, either of an enemie to approach or a friend to appeare, that they may be in a poſture of oppoſition or reception, to reſiſt their enemies and to receive their friends; ſo in this ſpirituall watch, we muſt be daily in expectation of our enemies, who will be upon us on a ſudden; and if they take us at unawares, we are in an ill taking

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taking (as we use to say) 'twill bee to our great prejudice and their advantage; An enemie not looked for, will be beforehand with us, and will hurt us most when we can least help our selves; 'Tis a time he would chuse of all other, when he is least expected; as knowing, he shall be least resisted. Our adversary watches our slumbring times most, that he may take us napping, and take what he pleases from us; and therefore we must ever watch in expectation of him, that he may never come unlooked for: nothing will more dishearten and disappoint him. Our expectation frustrates his; our unwearied watchings will wearie him out; whereas, it is a faire invitation to the envious one, to lay aside our expectation of him, who likes best to come unlooked for, and is most to be

suspect-

ſuſpected, when he is leaſt expected.

We muſt be in expectation alſo of our beſt ſpiritual Friend, who comes oft skipping like a Roe, and loves ſomtimes to take us on the ſuddain, to ſee how we are provided: He hath given us a faire warning, ſaying, Behold I come like a thief, (that is, ſecretly, ſuddenly) in the night; that we may ever have him upon our hearts, and he may not come in an hour, when we think not of him. Such a bleſſed Gueſt would not come unlooked for; whoſe viſits are ſo gracious, his love ſo precious; we are like to loſe much of the ſweet and comfort of holy and happie communion with him, if we wait little on him and for him; hee'l not tarry long, where he is not long looked for and longingly; there he comes and goes ſuddenly

ly, he thinks himself nothing well or welcom there, where his company is not looked for; he takes it for a great neglect of him, when we doe not expect him; and he will not be long or much there, where he is little looked for.

What are the speciall times for a Christians Spirituall watch?

As all Christians should watch, so at all times; there is a time for all things under the Sun, but no time to lose in spirituall slumber: there's not a spare-minute for sinfull securitie; a Christian must never give over working, watching, Warring; his labours in the Lord must end with his life, when he dyes in the Lord; and his watch must not fall, till he fall asleep in *Jesus*. This in general, but more especially.

1. In

1. In times of ſpiritual deſer-
tion: When the Lord has with-
drawn his ſpirit and grace, and
ſeemes to be aſleep and ſilent to
us; oh then 'tis high time to call
upon our ſelves, ſaying Awake,
awake; and to cry mightily to
the Lord, to awake and keep not
ſilence; When our beloved is
going, then 'tis time (as we love
him and our own Souls) to ſtirr
up our ſtrength, to take hold of
him, and not let him goe for a
world; does he begin to eſtrange
himſelf from us, Oh cry heartily
to him in their language, hO thou
hope of *Iſrael*, why ſhould'ſt *Jer.* 8. 14.
thou be a ſtranger, as a waifaring
man that tarryes but for a night,
&c? Thou art in the mid'ſt of
us, oh leave us not; Woe unto
us, when he ſhall depart from us:
how many evils will come, when
he goes away? We have all
good, in the chiefeſt Good; and all
evil

evil without him; 'Tis losse unspeakable to want him, whose absence nothing in Heaven or Earth can make up: if he say Depart from mee, there will be a corner of Hell in it here, as it will be the very Hell in Hell hereafter, Depart ye cursed, &c.

Woe and alas unto us, for we have sadly sinned away his gracious presence as ever any people did, by careleſſe slumbring, and carnal securitie; how oft hath he found us slugging in upon beds of ease, when his finger has been put in at the hole of
Can. 5. 2. the door? We have made him wait, till his head hath been filled with dew, and his locks with the drops of the night; and yet we have not opened the door to him, neither for his importunitie, nor because he is our friend. Had it beene an enemie or a

stranger

ſtranger had done thus, he could have borne it; but that his own familiar friends ſhould lift up the heel againſt him; that ever they ſhould prove ſo hard-hearted againſt ſo tender-hearted a Saviour; this goes to the heart indeed. And now our beloved ſtands behind the wall, as one highly offended, that will ſcarce look at thoſe, that have ſhut their eyes againſt his light, and their hearts againſt his love; this glorious Sun covers himſelf as with a Cloud, becauſe we ſleepe our the ſhinings of his light, and ſlumber out ſweet breathing-times ſhamefully, even in the ſight of the Sun; and leaves us under thick ſpirituall darkneſſe (even ſuch as may be felt) and we are covered as with a Cloud in his anger; And ſhall we not now awake, and cry after him with open mouth, heart, eyes;

eyes, saying as the daughters of
Cant. 6, 1. *Jerusalem*, Whither is our beloved gone, whither is he turned aside? Oh return, return, make haste our Beloved, and be thou like a young Hart upon the Mountains
Cant. 8. 14. of spices; Oh why should we be, as they that are vailed, and turn aside, &c? Ah, the longer he is absent from us, the worse it will be with us every day; and the greater distance from him, the greater our unhappinesse: Oh then, as the two Disciples, when the Lord *Jesus* made as if he would goe further, constrained him, saying *Abide with us, for 'tis towards evening*, &c: So now when he carries strange to us, makes as if he would away, and carry all away with him too; we should even lay hands on him, and hold him by an humble holy force, saying, *Abide with us, for 'tis towards evening*, &c: The day declines. 2. In

2. In times of ſpirituall declenſion: When noble Vines prove degenerate Plants, when Stars fall from Heaven; when many begin in the Spirit, and end in the fleſh. Oh then we had need be upon our ſpirituall watch, and take ſpeciall heed to our ſpirits, when ſo many loſe firſt life and love, and leave their firſt workes; we had need have our eyes about us, yea within us, and look into our own hearts, leſt we be at a loſſe there too, and coole within; when ſo many fall away. *Let him that thinketh he ſtands, take heed leaſt he fall*; 'Tis a time of (almoſt) an univerſal conſumption in Spirituals; never ſo great decayes in inwards; Chriſtians Spirits faile and fall ſadly; Stomack's gone, every where, to the beſt food; little ſpirituall Palate is left in any to reliſh the ſweet ſavour

of Christs pretious Oyntments, all spirituall senses dull and heavie; And shall we not now awake? feele our own pulses; consult with spirituall Physitians, and make diligent use of all quickning and strengthning meanes of grace, lest we also be left under the same spirituall languishings, and have wofull occasion to cry out another day, Our leanesse, our leanesse?

3. When an hour of spirituall Temptation is upon us, when many are led Captive by spirituall wickednesses; Oh then that Counsel is most seasonable,

1 Pet. 5, 1. *Be vigilant, because your adversary the Devil as a Roaring Lion, walketh about, seeking whom he may devor*; 'Tis not for us to slumber, when Satan Watches; nor to shut our eyes, when hee's running up and down with open mouth; how easily may he

make

make a prey of us; when we lie sleeping at his Feet: The Devil is come down with great rage, he will be worst at last, and doe much mischief in a little time; and if the envious one find us asleep, when he is most awakned, watching over us for evill, what a world of evill will he bring upon us? what havock will he make amongst us, yea within us? what tares will he sow? If Satan be let loose, hee will be working with all power and policie; and if he find us at a loose end, sleeping idlely in the Devils shop; hee'l be very busie with us, and set us aworke to our own woe; we may expect, a flood of strong delusions, and strange temptations will be issuing out of his wide mouth, which gapes for us; and if we lie sleeping in his way, we shall be carryed

ryed away in these filthy streames, like dead fish; The Prince of darknesse is broke out, and smoak is broak out of the bottomlesse pit with him, there's great danger of being lost in it, or choked by it, especially if we walk as blind men in a spirituall sleep.

Oh what need then to awake (if ever) and to call upon the Lyon of the Tribe of *Judah* to awake and rescue his darlings from the mouth of this roaring Lyon, to arise for his prey, to divide the spoil with the mighty, and to lead captivitie captive; If we lie down to sleep now with folded armes, leaving the guide of our spirits, and bee leave us alone to the misguidings of our owne deceitfull hearts, how will the subtle Serpent deceive us at every turn, and turne us out of the way, to the right hand

on to the left; especially now the old experienced deceiver, *transforms himself into an Angel of light*, that he may drive on his Soul couzening trade, the more mysteriously and mischievously, putting darknesse for light, and light for darknesse. Why then, 'tis more then time to awake out of sleep, to get our spirits quickned up by the influence of Gods good Spirit, and to muster up all our spiritual force, speedily and strenuously, putting *on the whole armour of God* on the right hand, and on the left, that we may be able to stand against the wiles of the Devil on all hands, in this evill day, *and having done all to stand.*

4. In times of great expectation is When we look for great things from Heaven, when *Zion* is in travel for glorious Births, when precious promises are nigh

accomplishment, *the Mountaines*
Joel. 3. 18 *readie to drop new Wine, and the*
Hills to flow with milk; As, the
Spirits powring out like floods,
&c. A Spirit of Life i'th wit-
nesses, and a voice out of the
Clouds, saying Come up hither;
A Nation to be borne at once! Is it
now time to cry, Awak, awake,
the glory of the Lord is rising?
&c. Oh! should we not look
with both eyes, and listen with
both eares, to heare when it shall
Isai. 66. 8. be said; *Who hath heard such a*
thing, who hath seen such things?
shall the earth be made to bring forth
in one day? Were it not great
pitty to sleep out the awakening
providences that are upon us,
making way to fulfill such glori-
ous promises? Is not this the
language of awakened Saints,
crying, *Awake, awake, put on*
strength thou arme of the Lord, as
in the dayes of Old, &c. and shall

we now cry, A little ſleep, a little ſlumber, *&c*: God forbid, Oh now, now the Lords remembrancers muſt *give him no reſt*, nor reſt day or night under a ſpirit of ſlumber, *till Jeruſalem be made a praiſe in the Earth*, and the Reſt of his feet be glorious.

'Tis the common cry amongſt Gods people (when they are in ſtraits, and at a ſtand) *Awake, O Lord, why ſleepeſt thou?* Whenas alas, 'tis they that are aſleep, and muſt be awakened (or they'l be nonplus'd ever and anon) and aſſoon as they are awakened, they'l ſee it and ſay ſo; We wonder, the work goes on no faſter, and that the Lord does no more for us; whereas 'tis a wonder, he has wrought ſo much for us, or does any thing at all for our good, who are grown ſo heed-

leſſe, heartleſſe, careleſſe under mercies.

However, his work goes on in his own way, whether we ſleep or wake; for his heart is upon't and he *neither ſlumbers nor ſleeps*, but is running his courſe as a Gyant refreſhed with Wine, and wil leave his ſlumbring Servants behind, to follow him with ſhame and ſorrow; *The Ancient of dayes*, will keep his time, not loſe a day, nor miſſe a minute (however we loſe time); And hee'l, give a good account one day, what he has been doing for his poore Children, when they will not be able to anſwer one of a thouſand, for their ſlumbrings and wandrings.

2. When the Lord looks for great things from us, having done great things for us, commanded mighty ſalvations, communicat-

municated choice mercies, commended peculiar Gospel-blessings to us, and all by a strong hand through wonders of Providence; Now when and where the Lord does much, so much; then & there he looks for much, very much. He may well call us to an account, at such a time, and say, *What do you more than others?* Special Mercy may challenge singular Duty; He has been at extraordinary charge and cost with us, and he expects more than ordinary in our spirits and services; 'Tis not for us to serve him with that which costs us nought; when we have cost him so dear; one would think, the weight of such obligations lying upon us, should effectually awaken us, to look up to Heaven, for such a suitable and seasonable communication of his Spirit

Mat. 5. 47.

Spirit and grace, as may more clearly informe us in that high and heavenly lesson, (most proper for the day) and more fully enable us to take it out; namely, to *walk worthy of the Lord unto all pleasing, being fruitful in every good work, &c.* A low Spirit, and lazie services are most unanswerable to high and mighty dispensations, and will be most uncomfortable; shall we do least for him, when he has done most for us? Has he watched over us, and his eyes been alwayes upon us, *from the beginning of the year unto the end?* and shall we slumber now like slothful Servants, as if we had neither eyes to see him working for us, nor hands to work for him? shall living Mercies lie dead by us, and we dying in the midst of them, offering up the dead in sacrifice to the living

Col. 2. 10.

Deut. 11. 12

God,

God, who has given us our lives
for a prey? Shall we *thus requite the Lord like a fooliſh people and unwiſe?* Will it not be ill taken at our hands that we ſhould be worſt to him, when he's beſt to us? No wonder, if he withhold his Spirit, when we thus grieve, tempt, and quench it by Spirit of ſecurity; How can we look for other, but that he ſhould be taking away his *Golden Candleſtick*, and *the Light* too, when ſo many do little elſe, but play or ſleep by it? We muſt not think to lie alwayes ſleeping with the Breaſt i'th mouth: he will be covering the bleſſed paps, girt about with a golden Girdle. Deut. 32.6.

Application

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Application by way of Information.

1. Is it a Gospel-duty to watch then see the necessity of an awakening Ministry, in such a sleepy age as this; there was never more need of awakened and awakening overseers to watch over us: to lift up their voyce like a Trumpet, to cry aloud and spare not, saying, Awake; Oh what need of *Goads and Nails to be fastened in our sides, & upon our hearts by the masters of the assemblies from the one Shepherd?* 'Tis time for wisdom *to cry in the Streets, to utter her voyce in chief-places of concourse*, saying, unto you, O men I call, &c. When the Virgins slumber thus, both the wise and foolish; 'twill be a great Mercy to have the Word of the Lord, as a hammer at our doors, yea as a fire within us; and to

Eccl. 12. 11.

Prov. 1. 20. 8. 4

feel

feele the sword of the Spirit pricking us to the very heart, to keep us awake in Spirit, when so many are heavie with sleep there: There was never more work, than now, for the Sons of thunder; Ah, that Spirit of slumber that is fallen upon this generation, will make work enough, for all the faithful watchmen, throughout the Nation; And me-thinks, the strong slumbrings, of so many sleepy Professors, should exceedingly startle and awaken those that watch for Souls; 'Tis not for them to slumber of all others, especially at such a time; when so many lie sleeping round about them: Oh wo, wo to *the blind Watch-men, the dumb Dogs that cannot bark sleeping, lying down, loving to slumber*; who make beds of ease for bedrid spirits, & sow pillows to sluggards arm-holes, who prophesie

Isa. 56. 10.

phesie, smooth things, to a people that love to have it so, that are all for ease work, or none at all; Oh then let all the watchmen of the house of *Israel*, whom the Lord hath set upon the Watch-Tower, *Watch and Pray*, and Preach in season, and out of season; and give the people warning of this hour of temptation, whether they will hear, or whether they will forbear, that they may deliver their own Souls, and happily recover others also from the snare of the Devil, who are (asleep in his arms and) taken captive by him at his will. And let all the Lords people highly prize and heartily affect an heart-awakening, searching, quickening Ministry, and welcome that word most, which comes most stirringly home, and is most soundly set on by the power of the Spirit.

2. Is

2. Is it a Gospel-Duty to Watch? Then what a special Mercy is it at this day, to have an awakened heart. The Keeper of *Israel* watches very graciously over those he keeps watchful; 'Tis no common favour to be kept alive at such a dead time; sure the Father of Mercies looks most sweetly to those Children, and will smile most lovingly upon them, whom he causes to lie broad-waken, looking after him; Oh blessed be his name, that he reserves a little remnant by him, waiting on him, and for him: What would become of us all, if a few were not upon their Watch, would not the Lord awake to judgement, were all asleep about him, and none awaked to cry for Mercy? would not he lay about to purpose, did not some hold his hands, by lifting up their hands and hearts to Heaven?

Heaven? Is he not ready to say, Let me alone, that I may consume them? And is he not let alone by all, but an handful of wrastling Saints that have got within him? Would he not be gone, (think you) but that his dear ones watch him, cry mightily after him, and will not let him go? Nay, is he not going about to take his Glory, Spirit, Grace, Gospel, & all away with him? 'Tis well for us there are some watching, waiting, weeping, about the bed of *Solomon*, (loath to let him go) *valiant men, even the valiant of Israel*; Oh happy Souls, that lie ever upon this heavenly watch, who watch the more, the rather, because so many slumber; It will go well with them, how ill soever things go, for,

Cant. 3. 7.

1. They are neerest Mercy of all other, if any sweet influences fall

fall from heaven, *they are waiting with mouths wide open, as for the latter rain* (as of old they waited for *Job*) If the Sun of righteousness arise, they are like to see him first; if his light shine, their eyes are open; and if his love breath, their hearts are open; if good reports come, to make the bones fat, who but they will hear, who are ever hearkning? When ever the Lord shall open the door of hope, they are next hand; when the day breaks and the shadows flee away, they'l be the blessed spectators, who watch more than they that watch for the morning; If the Spirit be poured forth as floods, who'l drink so deep as these gaping thirstie souls? When ever the King sits at Table, & causes the spikenard to send forth a sweet smell, they must needs feel the savour of his oyntments, who wait as Olive-

Job. 29. 23.

Plants round about his Table, when ever blessings are handed out, they are within reach; Oh 'tis a rich mercy to be neerest Mercy.

2. They are fittest for Duty. Is there any work to do for God, his Cause, his People, they are neer hand, waiting for it, saying, What wilt thou have us do Lord? If a word of Command come, 'tis welcom, they are upon their Watch: If the Lord say, Come, they come; and if he say, Go, they go; their loyns are girt. If the King of Glory look out, and cry, Who is on my side? Who? They are ready to look out of the window towards him, saying, Here are we, Lord. They are called to his foot (as *Isa.* 41.2 the man of the East) only waiting for a word from his mouth: they set themselves in a posture on purpose, to follow the Lamb whither-

whithersoever he goeth. Yea, awakened hearts, whose eyes have seen the King in his beauty, have an holy ambition in them to do as much, and as well in their Masters service, as he shall give them power to do, of his good pleasure: Whereas the slothful servant is ever to seek both in will and power, when his Master has Work for him; he will either slip out of the way, or sleep at work. If Jesus Christ call oth' sudden, and have any haste of work, he's all ungirt, and will be so long a getting ready, till the business might be half done: But the vigilant diligent servant, is at an hours warning; he is the vessel unto honour, meet for the Masters use and prepared for every good work.

3. They are like to be richest in experience; They must needs

be men of great obſervation, whoſe eyes are ever open to behold the gracious and glorious goings of God in Providences and Ordinances; He will make moſt of his glory and *goodneſs to paſs before thoſe*, that Watch and wait according to his appointment, (as *Moſes* upon the Rock.) They'l meet with many choice pledges of divine love, many drops of Myrrhe from Chriſts fingers, and Kiſſes from his lips, that watch at his feet; his ſteps will drop fatneſſe upon ſuch as lie in his way, waiting for him; He'l lay up much of his heavenly Treaſure in holy awakned hearts, and reveal moſt of his ſecrets to his hearkening, hidden ones; The watchful, faithful Stewards will have out of their *treaſure to bring forth, new and old*; They'l have all manner of pleaſant fruits laid up at their gates

*Exo.*33. 19.22.

*Mat.*13. 52.

gates for the Beloved; they will be able to give the best account, what God does for their Souls, who watch their own hearts best, and wait most for him there; He will be much with them, whom he finds much at home, & make out much of himself to them; Watchful *Israelites* will be the best provided of hidden *Mannah*, they'l be before-hand with all others, in respect of the most experience, and best intelligence, from Heaven. *Cant.7.* 13.

4. They are readiest for the appearance of Christ. If he come, at morning, or evening, mid-day, or mid-night, at what Watch soever he comes, they are watching; yea when thy sleep, their heart waketh, they are ready to go forth to meet the Bridgroom, should he call at mid-night; and his salvation will be most welcom, where *Cant.5.* *Mat.25.* 6.

it has been moſt waited for:
Luk. 2. 25,26, 27,28. What an happy and heavenly poſture was good old *Simeon* in, to meet Chriſt in the Temple, who had ſo long waited in the ſpirit for the conſolation of *Iſrael*, how ready was he, to receive that bleſſed Child with open arms and heart too? Where was Chriſt more welcom, then
Luk. 19. 3,4,5. to little *Zacheus*, who was got upon this Watch-Tower (the Sycamor-Tree) deſiring to ſee him, how ſweetly was Chriſts heart affected towards this poor waiting Soul? He looks up with a loving eye, to ſatisfie his longing looks; and how happy doth this good man think himſelf in ſo bleſſed a Gueſt; He received
Mat. 24. 28. him joyfully. Oh how ready will the quick-ſighted Eagles be to gather about him, whoſe eyes are ever looking towards this riſing Sun? *Behold I come quickly*, ſaith

ſaith he: *Amen*; ſay they, *Even ſo, come Lord Jeſus*. Obſerve how ſweetly that lovely word (*Amen*) is couched betwixt them, and their hearts together in it! Rev. 22. 20.

Uſe of Examination.

Let us give our Souls a viſit in the Name of the Lord, and commune ſecretly and ſeriouſly with our own hearts about our ſpiritual Watch.

Diſcoveries of Spiritual Slumber.

1. Is the Lord ſilent to thee, who hath uſed to ſpeak much to thy Heart, to beſpeak it? Doſt thou hear ſeldom from him? Will he ſcarce give thee a word? Why then thou mayeſt be jealous of thy ſelf, that thy heart is aſleep; for he will have

a mouth to ſpeak, where there is an ear to hear. Canſt thou not remember the moneths of old, when he gave in many words in ſeaſon? Has he not oft ſpoke to thy heart, when man ſpoke to thy ear? And does he now keep ſilence? Doſt thou only hear the voice of a man now; and ſo run to *Ely*, (as *Samuel* did;) Doſt thou hear much without, and little or nothing within? Does not thine ear affect thy heart? Is not the Word as a fire within thee? Doſt thou hang upon the bare outward adminiſtration, and art thou a ſtranger to the glorious miniſtration of the Spirit? Why, ſure thy Watch is down, and he ſeems to ſlumber. And now he hides his ear from thy breathing: Thou cryeſt, and he will not anſwer thee. Ask thy Soul ſolemnly, What's the matter? Is his ear heavie?

heavie? Is there not a cauſe within? Is not thy heart heavie? Has not he called, and thou haſt not heard? Has not he knocked, and thou not opened? Is it not thus, O ſlumbring Soul? Speak out, and tell the Lord how it is within.

2. Art not thou ſilent before the Lord, who uſedſt to cry mightily after him? Is not thine heart ſhut up now, which thou waſt wont to pour forth? Thy ſighings come not before the Lord, as they have done, and thy groanings are hid from him. Art thou not a ſtranger to thy own Cloſet, where thou haſt much fought him in ſecret? Surely thy heart is fallen into a dead ſleep; 'tis a ſad ſwooning-time with thy ſluggiſh ſpirit: How haſt thou loſt thy heart in point of love to Prayer, and life in it? Oh wer't thou throughly awakened, thou wouldſt

wouldst not for a World give over this thriving Trade of spiritual begging: thou couldst not keep so long out of his presence, who hath given thee so many sweet visits in Prayer: the hypocrite will not pray alwayes: and 'tis no wonder, for he cannot pray at all in Gods account: But that a true Israelite, who has had power with God in prayer, should cease to pour out a prayer before him; this is strange, and yet not more strange than true amongst slumbring Christians, who cannot chuse but give over praying, when they give over watching: the Spirit of Prayer must needs be silent under a spirit of slumber.

Job 27. 10.

3. Is not thy Spiritual warfare maintained? dost not thou wrastle against spiritual wickedness, &c. Dost thou not feel the Law of thy Mind warring against the Law

Law in thy Members? Art thou not at odds with thy own heart every day, and quarreling with it for hearts-ſins? Why then the heart is aſleep, whileſt thy luſts lie ſleeping within thee; thou doſt not watch, whileſt thou doſt not War. How ſhamefully wilt thou be foiled by the luſts thou fighteſt not againſt? Sin will get head and heart too, whiles thy heart is aſleep: thy luſts like ſo many flies will ſwarm about thy ſleepy Soul. Thou doſt not reckon with thy ſelf about thy dying to ſin, ſelf, &c. Alas, how dead is thy heart in the mean time? Thou haſt given over thy complaining of the body of death, and yet thy luſts are more lively; and thou liveleſs: they ſtrong, and thou art weak: ſure, they are awake, and thou ſleepeſt.

4. Art not thou ſenſible of the ſubtile inſinuations, and ſecret ſuggeſtions of Satan, in this buſie day of his? Doſt thou meet with none of his buffettings, now he lays ſo about him? Doſt thou feel none of his fiery darts, now Hell is broke looſe? Mayſt thou not be very ſuſpitious, that a ſpirit of ſlumber is upon thee, and the evil ſpirit rocks thee? Art not thou pleaſing thy ſelf with ſmooth things, lying quietly upon a pillow of Carnal ſecurity, and Satan pleaſing of thee too, and loath to diſquiet thee? Art thou at eaſe in *Zion*, ſinging a *Requiem* to thy Soul? Why thou mayſt ſleep on for him, and take thy reſt. 'Tis not for his purpoſe to awaken us out of falſe dreams: This cunning Fowler is moſt buſie with awakened ſpirits that are ſtruggling from him, that would be ever upon the wing

wing Christ-ward; but he stirs little, when men lie asleep at his feet, only watches over them: he makes least noyse there, but does most hurt. Oh the mystery of iniquity works most & worst, amongst idle souls, that work not, watch not.

5. Dost not thou sympathize with the suffering Servants of Jesus Christ? Is not thy heart affected with *the afflictions of Joseph?* Hast thou little or no fellow-feeling of thy brethrens calamities? Canst not bleed in their wounds as thine own heart, whose blood has been spilt like water upon the ground, for the testimony of Jesus? Sure, then thy spirit within thee is benummed under a Spirit of security, and almost past feeling. Did not the sad cryes of the distressed Protestants, in the Valleyes of *Piedmont* and in *Germany*, saying,

ing, Have pity upon us, O our Friends, have pity upon us, for the hand of the Lord hath touched us; Did not (I ſay) their doleful complaints come to thine ears, and did not this go to thine heart? Do not thy bowels ſound within thee towards them who are ſighing it out, Our bowels, our bowels? doſt thou not make lamentation over them, crying, Alas! alas! Is it nothing to thee, there are ſo many mourners in Sion at this day hanging their Harps upon the Willows? and doſt thou put no tears i'th bottle for them?

And further, how ſtands thy heart affected towards ſuch as are afflicted in ſpirit? Does not thy ſoul bleed within thee towards poor wounded ſouls, who are even ready to bleed to death for want of the gracious preſence of the Lord of life? Canſt thou

thou not mourn in ſecret, for ſuch as walk mournfully without the Sun? Time was, when thine head was as water, and thy eyes as fountains of tears, that thou couldſt not but weep with thoſe that wept, and mourn (as the Doves of the valleys) with them that mourned: but now thy eyes are dry, thy bowels ſtrait, and thy heart hard. Oh what ſtrong ſtupidity is upon thee? if all the members ſhould ſuffer, when but one ſuffers? How ſtupid and ſenſeleſſe is that one, that ſuffers not when ſo many ſuffer? I cannot but pity ſuch ſlumbring Chriſtians, who want yearning bowels of pity, when I conſider, what ſharp Medicines muſt be applyed to their inſenſible ſtupified ſpirits, to cut them to the quick, and fetch up their ſpiritual ſenſes, to ſympathize with Chriſt in his Members.

6 Is

2 Pet. 2. 7,8. 6. Is not thy Soul vexed at the filthy Converſation of the ungodly, as *Lots* righteous ſoul was? Doſt thou not bear the backſlidings of Gods own people, as a burthen upon thine heart before the Lord? Doſt thou not inwardly tremble at the diſhonour put upon that Name which hath been proclaimed amongſt us, in ſo loud languages as glorious in holineſſe, &c? Are not the abominations of the Times the very abomination of thy ſoul? Canſt thou not mourn in ſecret, for the open pride, prophaneneſs, profuſeneſs of ſo many thouſands in our Iſrael at this day? Why then, (believe it) thy heart is aſleep indeed, when the crying ſins of this adulterous generation do not awaken it.

Oh how many, who have appeared *as children of the day, have fellow-*

fellowship now with the unfruitful works of darkneſſe? who once ſeemed white as ſnow, and are now black as a coal; who ſome years ſince would not have touched the garment ſpotted with the fleſh, have now put on the *Æthiopian* skin again, and the Leopards ſpots; having once eſcaped the pollutions of the fleſh, and are again entangled there with.

How are the honourable things of the Law, and Goſpel too, become contemptible in the eyes of many, who ſeemed to prize them above thouſands of gold and ſilver? how are the precious pearls of Jeſus Chriſt, which are worth more than a world, and of which the World is not worthy, trampled under foot, as if they were nothing worth? Oh what loathing of Manna, even amongſt Iſraelites?

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what turning of grace into wantonneſſe? Horrible things are done in our *Iſrael*, and that in the ſight of the Sun, publiſhed in the *ſtreets of Aſhkelon*, *ſo that the daughters of the uncircumciſed triumph*? And ſhall not the daughters of *Zion* ſigh and mourn for theſe abominations, which are more then enough to break ones ſleep, and heart too, which
Eze.6.9 break the Lords own heart: And if thou lay them not to heart, thy heart's aſleep.

Directions for Watchfulneſſe.

1. Ever ſet before thee; the All-ſeeing eye of *Jehovah*, which is ever upon thee; His eyes, which are ten thouſand times brighter than the Sun, daily looked upon by an eye of Faith, will be very awakening; Think much upon thoſe heart ſtirring

medita-

meditations, of Gods glorious presence, which were so much upon *Davids* heart; as, Gods encompassing thy path and thy bed, besetting thee behind and before looking thee thorough in all places, at all times; watching over every thought of thy heart every word of thy tougue, *&c*: Oh say oft within thy self in the goings out and comings in *Whither shall I goe from thy presence* &c? The keeper of *Israel*, who neither slumbers nor sleepes, looks upon thee in all thy slumbrings, with a broad eye; thou art never out of his sight, sleeping or waking; hee never looks off thee; How soundly was *Jacob* rowsed out of sleep, upon the apprehension of Gods dreadfull presence; He *awaked out of sleep, and said, The Lord is in this place, and I knew it not*, &c: Had I been aware of him, I had been awake

Ps. 139. 1.2,3,4

Gen. 28. 16,17.

a wake. Serious thoughts of approaching glory, will put one beside their sleep, and startle one to purpose; *Fear yee not mee* (*saith the Lord*) and *will you not tremble at my presonce?* Why then, 'tis because you *have eyes, and see not; eares and hear not*; holy tremblings, will prevent heavie slumbrings; Oh that our drowsie Spirits, were continually over-awed with the deep meditations of the omniscience and omnipresence of the Father of Spirits, how effectually would they be awakened out of carnall and formal securities? The eyes of Gods glory looking full upon us, will keep open the eyes of our heads, and hearts too; visions of God will clear up our spirituall sight, and quicken it. Well, his eyes are alwaies upon ours, and his heart goes along with ours, what need have we

Jer. 5. 21, 22.

we of Watchfull eyes and hearts!

2. Wait for the glorious ministration of the Spirit, under every outward administration; This charge is given to the seven Churches, by him which had the seven Spirits of God, walking in the midst of the Golden Candlesticks, when he would earnestly provoke them to watchfullnesse, threatning to come upon them as a thief, if they did not watch: *Let him that hath an eare, hear what the Spirit saith unto the Churches*; this blessed Counsel is recommended seven times, in two Chapters, to addethe greater weight to it, and to make deeper impression. Oh set that stone with seven eyes, before thine eyes, to awaken them and spirit them: All the workings of the eternall Spirit upon our spirits are awa-

Rev. 2. 3

Zech. 3. 9.

kening; when ever the word comes with life, in the power of the Spirit, it will raise us out of spiritual slumbers: indeed a lower or lesse dispensation will not doe it; Oh how dead we lie at prayer, hearing, reading, *&c.* till the Spirit of life breathe upon us; we are little moved, when the Spirit moves not; All's but as *Elisha*'s staffe upon the Child, there was neither voyce nor hearing; but if the holy Spirit stretch himself upon us, his eyes upon ours, (as it were), then our eyes will be opened; How easie a thing is it, to lie sleeping and slumbring in and under any Forme where there is no power: how dead we lie by the letter and it by us, without the Spirit? Oh how heartlesse and Spiritlesse are most professers at this day, as the very dry bones in the open valley, resting and rusting in

2 *King* 4.31.

Ezek. 1. 27.1.2.

in outward forms, not feeling inward power; and there they may rest till they rot, and lie til they die, if the Spirit do not breathe upon them, as upon those dry bones. How many of Christs witnesses are spiritually dead, taking up in the letter without life? and in this unsuitable, uncomfortable posture will they lie languishing under spirituall Lethargies and Consumptions, till the spirit of life from God enter into them, That blessed resurrction of the spirits of the Saints, out of the grave of formality and security, which is more to be desired a thousand times than their raising up in power and glory it'h world, without a plentiful effusion, and powerfull operation of the holy Spirit, may not be expected, cannot be effected; If the Spirit of judgment and burning fall up-

on their hearts, it will fire them out of formalitie, and ſtartle them out of ſecuritie, when he ſhall come down, with a ſound from Heaven, as with a mighty rnſhing wind, upon the ſluggiſh Spirits of the ſlumbring Virgins, how will they be awakened to aſtoniſhment, as the Apoſtles were, when the *Holy Ghoſt reſted as fire upon them*, &c?

3. Be diligent, frequent, and fervent in ſpirituall Exerciſes. if you would keep up your ſpirituall Watch, Conſtant conſcientious diſcharge of duty, will be a ſpecial remedy againſt cuſtomary formality, and carnall ſecurity; pure Religion is no idle Trade; 'twill find us work enough, (can we but find in our hearts to fall to it,) and that full of variety and excellency; to keep us awake and at work all our dayes. 'Tis not for want of

work that any ſtand idle in the Lords vineyard, (but for want of will to it. 'Tis a very buſie time with Jeſus Chriſt, his heart is upon his work; and 'tis ſo with his waiting-ſervants too, for his work is upon their hearts: and they that are lazie and ſleepy-headed now, are like the Sluggard that ſleeps in harveſt, finding leaſt to do, where there is moſt work: And they are ſlothfull ſervants above all other, who are moſt ſleepie, when they ſhould do the moſt and beſt ſervice. How buſie will the Devil be with ſuch drouſie ones, and hardeſt at work with them, while they are at eaſie work, to caſt them into a dead ſleep? His work goes on, where ours ceaſe: how much Work have we found Satan in theſe dayes, by neglecting Gods work? Since we have left our firſt Work, we have left

our

our first Watch: and we find it now work more than enough to keep our souls awake, Omission of spirituall duties hath brought upon us an habituall indisposition to duties, that we find no heart to them, feel little heart or heat in them; Since Christians have ungirt their loyns, and ceased from spirituall motions and actions, their vessels are empty, their lamps going out, and themselves laid down to sleep. How dull and heavy are their spirituall senses grown for want of holy exercises? how listlesse and liveleſſe are their Spirits?

Oh then, 'tis high time, that all the faithfull servants of Jesus Christ, should fall afresh upon their Masters work with double diligence, to redeem that time which stole away while they slept, and can never be recalled. And indeed Christians, of all the

he men i'th world, ſhould not loſe time, who have the beſt and moſt imployment. Oh then, out of hand, take up that old thriving trade, of the practice of Piety in all Goſpell-duties, form a pure principle; as ever you would be found Watching, at the coming of your Lord.

4. Converſe much with lively Saints, who are much upon their Spiritual Watch; their company will be very awakening, who are well awakened; They will be knocking at the door of thy heart, feeling thy ſpirituall pulſe, and asking thee, if all be well within; they cannot but be jogging at thy elbow, if thou keep thy hands in thy boſome, and lie ſlumbring with folded arms: As iron ſharpneth iron, doth the face of a man his friend. Watchful ſervants will be calling off the ſlumbring ones from beds

beds of ſecurity; they will be whetting up the dull and lazie ſpirits of others, who have a good edge upon their own. Amongſt ſluggiſh Chriſtians, 'tis a thouſand to one, you'l grow ſleepy too, for company, Sluggards will infect one another with the ſleepy Evill; they'l lay a Cuſhion for you to ſit down by them, and take your fill of this falſe reſt: There's no ſpiritual noyſe amongſt them, nor heavenly newes; no heart-awakening words: All's either ſinfull ſilence, or ſmooth words, huſhing one another aſleep with their ſoft language. Liveleſſe Chriſtians are like dying coals, which deaden one another, till there be never a coal to warm at. Oh then, if thou wouldſt have a Watchfull ſpirit, in this ſlumbring age, look after communion in ſpirit with the moſt quick, and lively-

lively-ſpirited Saints; heavenly ſparks, that are ever flying upward, as to their proper Region; they will be warm, awakening, enlivening company, (being well heated by the fire of the Spirit) for luke-warm, drowſie, liveleſſe Chriſtians.

5. Be ever ſetting on work awakening Graces, by the aſſiſtance of the Spirit of Grace. Stir up the Graces of Chriſt that are moſt ſtirring; and they'l ſtir up thee, quicken thee, and ſet thee on fire, as ſparks blown up, &c. 2 *Tim.* 1 6.

As, 1. *Lively Faith,* This is the new Creatures eye, quicker than the Eagles, excellent at Watching: 'Tis the ſpiritual mans Seer, and the overſeer of his watchings and workings; If this active grace be at work, it will keep the heart awake; the Watch cannot fall down, whileſt Faith

faith is up, It's a very busie grace, which will keep us from sleeping, if it sleep not. Faith will be daily improving awakening Providences, quickening ordinances, melting mercies, searching tryals: It will be ever taking in, awakening considerations of the majestie of the Creatour, the mutabilitie of the Creature, of Mortalitie, Eternitie, &c: It will be presenting awakening manifestations of the unconceiveable love of God, the incomparable lovelinesse of Christ, the admirable beauty of holinesse, the unspeakable blessednesse of Heaven; It will be looking out at the eye, to see the King in's beauty, listning at the eare, to heare that voyce, which his companions heare, waiting at heart to welcome his Spirit there: Faith is all life, full of Spirit, a quick Spring, which will

will set all on montion; 'Twill set the whole man on work, and actuate every habit of grace; Its operations are full of efficacie and varietie; upward, inward, outward, it has a large sphere of activitie; Oh could we live the life of Faith at a higher rate, how lively should we be, how watchfull!

2. *Warme Love*; It's all heart and heat, there's a flame in it, which will enliven and awaken the most drowsie and heavie heart; There's much life in love, much action in this affection; it's activitie will keepe thee from securitie: Love is good at watching, it will sit up long for the Beloved; It cannot rest, till he rest in his love upon it; it would not sleepe (with its good will) till it may lie in his bosom, and there it may rest safely and sweetly,

Zeph. 3. 17.
Ps. 127. 2.

ſweetly, when he gives his Beloved ſleep. Love will wait and watch long, endure much; hard duty is eaſie to it, as *Jacob's* ſervice for *Rachel*: Love lyes with eyes and heart open too, as loath to ſhut out Chriſt at either. It will wait long and longingly, for a look of his eye, a kiſſe from his mouth, the breathings of his love. An heart toucht with Chriſts love, cannot reſt (as the needle touched with the Loadſtone) but when and where it ſhould. Love has a ſingle eye, and will watch well; 'tis clear, and quick as the Doves; it will ſpie out its Beloved, and pierce his heart.

Cant. 4. 9.

Oh could we but love much, we ſhould watch much; and wait to meet our beloved at every turn, in his garden, in his banqueting-houſe, in his vineyards, to give up our loves to him; Ear-

Cant. 7. 12.

neſt

neſt love will be early and late at work, and Watch for Jeſus Chriſt.

3. *Holy Fear.* It will keep ſtrict Watch and ſtrong Guard, for fear of ſurpriſal: Is it a wary and watchful grace, and cannot endure to be taken at unawares. It's ever attended with a godly jealouſie, which will marvellouſly prevent carnal ſecurity. Indeed, they that have not this fear of God before their eyes, and upon their hearts, they'l cloſe their eyes, ſtop their ears, harden their hearts, and grow careleſſe and ſecure, as the men of *Laiſh*, even till fearfulneſſe and trembling come upon them; and they (of all others) are in greateſt danger of the fear and the ſnare, who fear leaſt; The deepeſt fear-leſſe ſecurity, will bring on the heavieſt fearful calamity. Oh then let all the ſer-

vants of the Lord watch over their own hearts, leſt they forſake the fear of the Almighty, and he leave them to a common careleſſe, fearleſſe ſpirit, and they be inſenſibly overtaken with ſpirituall ſecurity: Oh *Sanctifie the Lord of hoſts himſelf, let him be your fear, let him be your dread, that you may neither fear their fear, nor be afraid.* And indeed, the more fully thine heart is poſſeſs'd with a filial, reverential fear of that glorious and fearfull Name, *The Lord thy God*, the leſſe wilt thou be diſquieted with falſe heart-tormenting Feares, and Cares; *Bleſſed is he that feareth alwayes*; he will be alwayes upon his Watch, to the preventing of much ſin and ſorrow, ſlumbring and wandring, ſenſuality and ſecurity.

Isa. 8. 12, 13.

Deut. 28 58.

4. *Heavenly Joy*; 'Tis very enlivening and heart-awaken-

ing; Like that *of the best wine, which goes down sweetly, causing the lips of those that are asleep to speak.* Where the spirit can rejoice comfortably in the Lord, there his work will go on merrily; his Watch will be kept chearfully; such a soul can sing in the wayes of the Lord, and upon his watch even at midnight (as *Paul* and *Silas*); Whereas an heavy heart drives heavily in all its watchings and workings. It's soon out of heart, and cryes, *What a wearinesse? and, Why should I wait on the Lord any longer?* Every Command is grievous, to one that is grieved in spirit; and every word and work (though easie) is a burthen to one that is a burthen to himself: Now Spiritual Joy, is like *aqua celestis*, it will recover a languishing, swooning spirit. This refined wine, drunk out of the cup

Cant. 7. 9.

Act. 16. 25.

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of salvation, is full of quickening spirits, and will make a Christian hearty, spiritful, and watchful: They that suck, and are satisfied with the Breasts of consolation, as they are cast into a sweet and sound sleep in the arms of Christ, so they will cast off sinful, sluggish security.

6. Let Watching and Prayer go hand in hand; and they will lend an helping hand to one another; They are lively, lovely companions joyned together by Christs own hand, and would be linked together as with a chain of gold in every Christians heart: Watching and Prayer are mutually helpful, and successful.

First,

First, *Watchfulneſs helps to lift up, and keep up Prayer, as* Aaron *and* Hur *held up the hands of* Moſes, *Exod.* 17. 12.

1. *It helps us to opportunities of Prayer.* A ſlumbring ſpirit loſes many ſeaſons of Prayer, ſleeps out ſweet breathing-times of ſupplication. Where there is deep ſpiritual ſleep, there's deep ſilence, a dumb ſpirit is there: The Sluggard is folding his hands to reſt, when he ſhould be lifting up his heart with his hands unto God in the Heavens: If we Watch not, Satan will make a prey of our praying-times; the World will be ſtealing away our time and hearts too; Our praying times are precious times, our enemies envy them; and, of all times, will be

interposing, when we are any thing disposed this way; they'l lose no time, to make us lose our best times; and if they can but take us off the duty of the day, they get the day; Now a watchfull Spirit will keep time with God, (in whose hands all our time is) who ever sayes Nay; It thinks much to lose one meeting with him, he must not be put off, what ever is but by. Vigilancie helps much, as to constancie and frequencie in prayer; an awakened heart will cry with *David* morning, evening, and at noon; It will prevent the dawning of the Morning; and the Night watches: such a Soul, only, can continue in prayer, and pray continually, that is continually upon its Watch.

Psal. 55. 17.
Psa. 119. 147, 148

Besides, as watchfulnesse helps to find out time for prayer; so, *to chuse out the fittest*; when we are most at leasure for Hea-

ven, in the beſt poſture for prayer; As Jeſus Chriſt was much at faſting and prayer, (and beſt at it) ſo he watched ſeaſons and ſecrecie for prayer; Hee's early at it, and ſolitarie; And as he counſels us to pray daily, ſo he cautions us to pray duly, ſolemly, and ſecretly; *But thou, when thou prayeſt, enter into thy cloſet, & when thou haſt ſhut thy door, pray to thy father which ſeeth in ſecret, &c:* We ſhould have nothing elſe to doe, when we have to do with God in prayer, 'Tis work enough alone; and he loves to have us much alone at this work; A man that is wiſe for his Soul, will watch a finding time, in all his ſeekings; and ſpeak moſt to the Lord, when ther's moſt hopes, he will be ſpoke with, and he ſhall ſpeed beſt.

Mark. 1. 25

Math. 6. 6.

Pſal. 32. 6.

Now a ſleepie heart is for any time, or no time; 'Tis apt to put

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God off with the least, and last; when it's Spirit's low, strength spent, affections earthly; when all out of frame, no help at it, no heart to it, no time for it; He neither looks for Gods Spirit in prayer, nor at his own; And thus the Lord of al must be served with any thing, or nothing by a slothful servant; whereas a vigilant soul watches golden-Gospel-seasons, when it may offer up incense in golden-censers. When the heart's ful (as the clouds) then to be pouring it out; when 'tis as a Bottle of new Wine wanting vent; then to speak that it may be refreshed (as *Elihu* did) when the Spirit moves, when the heart is fixed, when the affections are warm, when most retired, and inward. These are the heavenly breatheing times with the awakened Virgins, for this holy exercise. These are the living lively Saints holy-

Job. 32. 18, 19, 20.

holy-dayes for pure ſpiritual recreation; theſe are their extraordinary times on earth, upon wch they pray down more than ordinary bleſſings from Heaven.

2. *Watchfulneſs helps us to Importunity in Prayer:* A watchful Soul is good at holding out with God, ſits up with him, & for him.

It will not keepe ſilence, while God is ſilent; It can take no reſt, and will give the Lord no reſt, till he hear in Heaven, and ſpeak to its heart; Take an awakened heart upon deep conviction, and how mightily will it cry unto the Lord, ſaying, Awake, awake, hear me ſpeedily; aud, How long Lord! 'Tis in great haſte now, for an anſwer from heaven; and the more haſte the better ſpeed in this ſenſe: Now it cannot but wait in waiting, pray with a prayer; cry all the day: While its watch is up, its

Pſ. 40. 1 *Hebr.* *Jam.* 5. 14. 17. *Gr.*

Psa. 86. 3. 4. its soul is lift up, that God would rejoyce the soul of his servant: Its hard at work within at this heart-duty.

Now a slumbring spirit has soon done; shortest prayers are sweetest to it. It cares not for awakening the Lord, lest he should awaken it; It would be let alone, and therefore 'twill let him alone, it likes well to give the Lord rest and it self too, A sleepy heart cannot *lift up the hands that hang down, and the feeble knees.* *Heb.* 12. 12. 'Tis the awakened Soul which stritcheth forth the hand towards God, whose eyes fail with looking up; that wrastles with him, as for life, (*Jacob*-like) and will not let him go without a blessing. Now importunity does much with God in prayer; *Will not God avenge his Elect, that cry unto him day and night; I tell you,* sayes Christ, (who *Luk.* 18. 1. 7. 8. *Gr.*

(who knew his Fathers heart, coming from his bosome) *he will Speedily*; assoon as may be: Fervent prayer, though long at it, loses no time; life and length in this duty will carry it at last: It will not be put off, not a way till it has got an alms; it has got the skill on't, and will not leave knocking, till the door be opened; It will have its will of God, (as one may say) because it would have nothing but what God will. What a great word was that from Christ to great faith and fervency in prayer: *Be it unto thee, as thou wilt*: Shee could wish no more, and she must have no less. *Mat.* 15 28. *Gr.*

3. *Watchfulness helps to idoneitie in prayer*; Awakened hearts are readiest to cry to the Lord, and to heare him speak: It's an instrument in tune to pray with; such an heart God himself has prepared

prepared for himself, and he will cause his ear to hear, and prepare of his goodnesse for it too; A Christian upon his spiritual watch may say, *My heart is ready, O God, my heart is ready*; 'Tis an excellent frame of spirit for any spiritual duty, at any time.

Psa. 10. 17.

A slumbring Spirit is most unfit for holy strivings and strugglings with God; none more indisposed to this stirring duty, or lesse affected at it; When the heart is asleep, Prayer is but a dream; 'Tis Fancy works then, not Faith; there's only a sound of words, no sound words; All's *but as sounding brass, or as a tinkling Cymbal*; it makes no musick in Gods ear; All's to seek in such a heart, faith, desires, hope, &c, it's ever at a losse; All's dead in a manner here, there's no breathing almost; Oh what a distempered,

distempered, distracted spirit in prayer, where no watch is kept? what aversions from it, what diversions in it? How will the heart wander up and down, and give us the slip, if not watched? What strange withdrawings, & misgivings of Spirit, when we draw nigh to give up our hearts to the Lord? What a croud of confused Thoughts in a sleepy heart? Weak and low graces are soon lost in it; 'Tis such a thorow-fare for Satans suggestions, that Christ has little or no room there; Now a watchful Spirit will be sure to shut the door against all these: that Christ may have all to himself, the heart must be kept as a Closet for him and the Soul to meet in.

4. In point of Receptivity: Watchfulness puts a Soul into a capacity to take in much from God by prayer: As to be much

at it, and to do much in it, ſo to get much by it; God will be ever giving to that Soul, that gives it ſelf unto prayer. A man that is all prayer (to allude to the expreſſion in the original) whoſe heart is all upon it, as *Davids*, muſt needs be a getting growing man; hee drives ſo thriving a trade throughly; Now ther's none better at it, then awakened hearts, and ſo none fitter to wait.

Pſa. 109 4. *Heb.*

1. *For ſupply & ſupport in Prayer*; Spiritual ſupplications cannot be carryed on but by the ſupply of the Spirit of Jeſus Chriſt, which *Paul* reckoned ſo comfortably on, theſe ſweet ſpices will not flow without the breathings of the holy Ghoſt; It's well known to an awakened Soul, that we cannot think a good thought of our ſelves; 'Tis onely Gods good Spirit, that can teach us to

Phil. 1. 19.

to indite good matter; his quicknings make our ſpirits as a living Spring, to bubble up and boyle over in fervant prayer; when he touches the lips with a living coale (as one of the Seraphims did the Prophet *Iſaiah*) then our *tongues will be like the pens of a readie writer.* An experienced Chriſtian, when awake, feeles at his heart; he cannot help up himſelf in prayer, and therefore he waites for the Spirit to help his infirmities, he knows not how to turn his hand or heart to the work, without an helping hand from Heaven at every turn; and therefore he waits and weeps for the Spirit to help him out, *with ſighs and groans that cannot be uttered:* and though he have no ſtrength of his own, yet he has power with God, having power from God.

Pſa.45. 1. Hebr.

Iſa.6.6.

Rom. 8. 26. Gr.

2. For

2. *For ſucceſs and ſatisfaction after Prayer.* He that Watches unto Prayer, and in it, will wait for the return of Prayer day after day, as *Noah* did for the Dove, till it returned with an Olive-leaf in its mouth: When he has *ſowen in tears*, he waits for the precious fruits of a ſpiritual Harveſt, till he *reap in joy*: he looks long and longingly after his prayers and tears with an open eye and heart; He's ever and anon hearkening what the Lord will ſay, after all his ſpeaking to him, and pleading with him by a ſpirit of ſupplication; he muſt hear and feel at his heart, that God hears in heaven: When he has done praying, his Faith is as buſie with God at his Promiſes, as the Bee at Flowers, and will not have done, till prayer comes home laden with Honey. Thus poor Beggars, that have

have the skill of waiting in prayer, and after it, get a good living by it; 'tis a good ſtock, that brings in great ſtore of new and old; Now a ſlothful ſpirit has no heart at all, to look after his prayers, that had no heart in them; they die in the birth, and are ſtill-born; How can he expect God ſhould hear thoſe prayers, which he ſcarce hears himſelf? They make no noiſe in heaven, and there can be no good newes of them on earth; they'l find Gods ear heavie, who find their hearts ſo; Whereas a watchful heart may reckon much of the incoms of prayers, and ſhal have a good account of them one day.

I. Secondly,

Secondly, *Prayer helps to keep up our Watch; it cannot fall down, while Prayer is up with Faith, and Fervency.*

1. It helps up a Christians Watch, and keeps it up, as it brings in the Keeper of *Israel*, who neither slumbers nor sleeps, to help us to watch. The prayer of faith crys loud in his ears, and awakens him, to awaken us; it follows him (as for life) to quicken up our spirits to this spiritual Watch; it has power with God, and fetches power from him, to strengthen weak hands & feeble knees, in this holy duty. Prayer upon the wings of Faith, will fetch down Eagles wings in a promise, to mount up with, in this high and heavenly exercise, of waiting on the Lord, and watching

Isa. 40. 31.

watching for him; Watching is hard work, and long duty; and alas, we are soon tyred out in any thing of spiritual duty; especially if any thing of difficulty in it, we are ready at every turn to lie down to rest.

Now lively Prayer stirs up the Lord to stir us up; It will set him a work at our hearts; and his heart-workings are heart-wakenings; while we are knocking at the gates of Heaven, and tugging (as it were) at Christs bow, by stirring and strong cryes; his spirit will be knocking at the door of our hearts; and tugging our spirits, to keep them wake: Let a poor heart but cry in the Ears of the Lord, and it shall hear a voyce from Heaven behind it, yea within it, saying, Arise my Love, and come away.

Ps. 121. 2. Prayer helps in watching, as it engages the Lord to Watch over our watchings, without whom all our watchings would be in vain; He keeps a strict watch over his waiting servant day and night, for he neither slumbers nor sleeps. Alas, we cannot keep our souls alive, nor our heart awake; but prayer takes the Lord into the Watch-Tower with us, and he sets a Guard upon our hearts, a Watch before our lips, &c. He's a tower of salvation to his people, and keeps them as in a Garrison by his own power, while they are upon his Watch, and at his Work. The Watch must needs be safely and sweetly kept, when Jesus Christ is Captain of the Guard; We should be certainly surprized even upon our spiritual all Watch by those spiritual wickednesses in high places

1 Pet. 1. 5.

who are too high, and too many for us. Were we not set upon the Rock that is higher than we, that is higher than they, the Rock Christ: We should be taken as naked men, even at our arms, did not the *Captain of our Salvation* Watch with us, and over us; Now Christs waiting-servants are ever calling him in, by the *Prayer of Faith*, to keep up their Watch for them, by watching over them; their effectual prayers lay strong hands upon him, to keep him with them, as the Keeper of their heads and hearts for ever. *Psal.* 61. 2. *1 Sam.* 28. 2. *Achish to David*

3. Prayer helps a Christian to Watch, as it brings him in to commune with God, who is *glorious in holiness, fearful in praises, doing wonders.* When a poor silly, sinful Wretch comes to present himself before the *holy One, who is of purer eyes then*

to behold iniquity. How will the ſerious thoughts of the tranſcendent majeſty, and reſplendent purity of *Jehovah* awaken him? *Will not his excellency make* him *afraid, and his dread fall upon* him? When *Abraham* drew near to commune with the Lord, what awakened poſture does he appear in? *Behold* (ſayes he) *I have taken upon me to ſpeak to the Lord, who am but duſt and aſhes. Oh let not the Lord be angry, &c.* When a Child of God finds in his heart to plead with his Father in Heaven, he firſt pleads with himſelf in theſe or the like words, *Wherewithal ſhall I appear before the Lord, or bow my ſelf to the mighty God of Jacob?* Awake, O my ſoul, awake, and offer not the dead, the lame, and the ſick in ſacrifice to the living God. He's *a great King, and his Name dreadful*: And as a gracious ſpirit

Job. 13. 11.

Gen. 18 27.

Mic. 6. 6

Mal. 1. 14.

ſpirit communes with its own heart, before it commune with him that tryes the heart; ſo the Lord communes with it in and after Prayer; now the voyce of the Lord is a glorious voyce, which ſhakes the Cedars; and will it not then ſhake a bruiſed reed, and make it tremble at his Word? A broken heart that can ſpeak its mind freely and feelingly to the Lord, and hears him ſpeaking home to his heart, muſt needs be effectually awakened; ſuch heavenly entercourſe maintained by a ſpirit of Prayer, will keep up a Chriſtians ſpirit in a watchful frame, till it go up to God that gave it.

4. Prayer helps exceedingly at this heart-watch, as it is marvellouſly heart-affecting: In fervent Prayer, how does the ſoftned heart melt in godly ſorrow, as ſnow before the Sun, or wax

by the fire?) mourning over the Lord, and after him? How does the thirsting soul pant and breathe, and break with longings after the living God, as a thirsty land? How are the affections carried up towards heaven, in a pure flame of Divine life and love, ascending as pillars of perfumed smoke? And will not such inconceivable Soul-stirrings and strugglings as these awaken the heart? Sure there is a mighty spirit of activity goes forth in this Saints-exercise, when performed in the power of the holy Spirit, which will prevent heart-benumming security; when a man of God wrastles with the Almighty in his might as a Gyant refreshed with Wine; What heart-raising and rowsing work must there needs be (think ye)? 'Tis too busie a time this, to sleep in, when an immortal soul

is working, as for life, with the ever-living God, about the things of eternity.

A double ground in the Text, why we should double our Duty in Watching and Praying.

First, Because we are exposed to temptation, if we do not Watch and Pray; For,

1. We provoke the Lord to tempt us, while we tempt him by neglect of these Gospel-Duties, of his own appointment; as,

1. To lead us into temptation, when we will not follow the leading and guidance of his Holy Spirit and Word: 'Tis that which Jesus Christ, in tenderness to our weak, wandring spirits, would have daily upon our hearts in prayer, to beseech our

Father, not to lead us into temptation.

'Tis true, as the Spirit of truth testifies, that God *cannot be tempted to evil, neither tempteth he any man.* He is infinitely holy and righteous, and cannot tempt any to sin and unrighteousnesse: He is the chief Good, and cannot lead any into any evil temptation, or temptation to evil: And he is unchangeably and externally holy, and cannot possibly be tempted to unholinesse: the just Lord will, can do, nothing that is unjust, no iniquity.

Yet the Lord may be said in his own sense, to lead us into temptation, for himself hath said it. As,

1. *By way of Probation.* When he tryes us like gold i'th fire, as he did *Job.* When he leads us into the Wilderness, to prove us, as he did *Israel* of old; when we

we fall into the hands of God, as *David* & his Servants did: And though we are to *account it all joy when we fall into manifold temptations; for as the temptations & sufferings of Christ abound in us, so our consolations also will abound by Christ*; 'Tis his peculiar method (with wch his secret ones are well acquainted) to bring good out of evil, and sweet out of bitter, yet it is upon the account of his sympathy with us in sufferings, and sanctifying them to us, by keeping up the spiritual exercise of watching and prayer, while we are exercised therewith; otherwise, as afflictions are never joyous in themselves, so they will be ever greivous to those, who have grieved the Holy Spirit, by laying aside their spiritual watchfulnesse and prayer: Those sufferings must needs be full of vexation, and perplexity, which

Jam. 1. 2

2 Cor. 1. 5.

which find us under presumption and security; For,

First, What bitterness will it be to the soul, when awakened in a day of adversity, that it slept and slumbred out it's dayes of prosperity; That which was then a bed of ease to the flesh, will be now a bed of thorns to the spirit. There cannot chuse but be much heart-aking, under heart-awakening tryals, to all slumbring Virgins; and that is the pain of all pains, the sharpest sting in sufferings; sad thoughts of sinful slumbrings will break ones sleep; false rests will fearfully disquiet us, when we find them out, or they us, in the day of calamity. Affliction will be a root of bitterness bearing gall and wormwood at such a time; Oh what an heavy burthen has the careless neglect of watching and praying been, to some

ſome ſlumbring Chriſtians in our dayes, who have lived at eaſe in Zion, while ſhe has been in pain, travelling to be delivered? How have they *mourned like Doves, and chattered as a Crane, or Swallow*, for want of that Spirit of grace and ſupplication, which they had ſo long reſtrained, and ſo much extinguiſhed, under a ſpiritual Lethargie? How have their hearts been ready to die within them, like *Nabals*, for want of life in, and love to, thoſe holy Duties, wherein ſometimes they had been lively and full of affection? How will the hearts of all the ſlumbring Virgins ſmite them one day, when diſtreſſe ſhall come upon them, as ſorrow upon a Woman in travel? Will they not then weep out their ſleepy eyes, and ſigh out their ſluggiſh ſpirits, crying, Ah we fools, that had

a price

a price in our hands, and no hearts to use it? We have lost many a good day, trifling out choice breathing times, in the sight of the Sun; and now the night is come upon us, and we cannot work: Alas, alas, for those dales of the Son of man; *Oh that it were with us as in the months of old, when the candle of the Lord shined upon our heads, &c.* What slothful servants have we been, hiding our Masters Talents in a napkin, when we should have *ministred one to another, as good Stewards of the manifold Grace of God?* And now the rust of them witnesses against us, as the worldlings gold and silver. We have shut our ears and hearts against the Lord and his good Word, and now the Word of the Lord is against us. We have slighted the sweet counsel and comforts of the holy Spirit,

Job 29. 2, 3.

1 Pet. 4. 10.

and

and now we feel its sharp Convictions: We would not hear the checks of Conscience, and now we must hear its chidings. Oh the sting, and the smart of a self-condemning Conscience, when it is once awakened out of self-pleasing, and self-easing security, by the scourging Rod of the Almighty.

Secondly, What Avertseneſſe and frowardneſſe, will fill thy Spirit in sad hours, who hast sinfully slipt and slept out so many good ones? When thou feelest thy sufferings weighty, and thy shoulders weak, thy pressures great, and thy patience small, thy body languishing, thy soul fainting, thy faith failing; How will thy Spirit be distempered, thy peace disturbed, thy heart will be ready to *fret against the Lord*; *Pro. 19. 3.* thou'l be angry as *Jonah*; *even to the death*; to see death looking

thee

thee in the face, when thou last looked for it, and the evil day, neereſt, when thou puts it fartheſt from thee; And now thy ſlumbrings and wandrings will be ſet in order before thee, and thou haſt neither ſet thy houſe or heart in order before the Lord; and now the Judge ſtandeth at the door, to cal thee to an account, and thou haſt not made up thy reckonings for many a day; thy time miſpent, thy ſtock ſpent; thy experiences loſt, thy evidence to ſeek; Oh how diſcontented wil thy diſappointed heart be at ſuch a day? Thou haſt long neglected the ruling of thy own ſpirit, and now 'twill be too unruly for thee, as a wild Bull in a net; How apt wilt thou be to kick againſt the pricks (*Ephraim*-like) as a Bullock unaccuſtomed to the yoke. An heart not Watcht over, will be much out of frame for

for doing well, much more for suffering. When the weight of affliction falls upon a lazy, lame spirit; what haltings will be discovered, and uneaven carriage under the rod?

2. *By way of permission.* As the Lord may be said to lead us into temptation by way of probation, when he takes us into his own hand; so by way of concession, when he takes off his own hand; and suffers Satan to put forth his hand against us. 'Tis true, the evil one is alwaies limited by the Holy One, that he cannot do his worst; or else he would play the devil indeed: he's under Divine restraint (and in a prison, as it were) when most at liberty; this strong man armed is reserved in chains, by a stronger then he; Yet his heart is set upon the servants of God, (as 'twas upon *Job*) with as much *Job* 1. 8. *Hebr.*

ill will, as it can hold, (though through mercy, he cannot have his will on them.) The roaring Lyon gapes with open mouth to ſwallow them up. How earneſtly did he deſire to ſift the Diſciples of Chriſt? he was greedy of ſuch a prey as this: and if the Lord did not put an hook in the noſtrils of this Leviathan, what a piercing Serpent would he be? How ready was the evil ſpirit to offer his ſervice to be a lying ſpirit in the mouth of the Prophets? he would fain be deceiving, that he might be deſtroying. Now if we neglect our ſpiritual Watch, we grieve the Spirit, and tempt him to leave us to the temptations of the evil ſpirit, who will be ever grieving and vexing our ſpirits, and doing us all the miſchief he can, and this much he can doe with Gods leave: if the Lord take

Luke 22. 31. Gr.

Iſa. 27. 1.

1 Kings 22. 22.

take away the hedge, this wilde Bore will be in upon us, and root up all.

2. Wee tempt the Lord to tempt us, when we give over watching and praying, by leaving us in temptation, as by leading us into it; and that's a very sad case.

As, 1. By withdrawing himself and his holy Spirit from us, when we are under trials: And this must needs be a dark time, when God covers us with a cloud in his anger, and covers himself as with a cloud too. What a terrible Eclipse will that be, when the light of his countenance is withheld, in a day of darkness and gloominesse? This indeed is the burden of all afflictions, and lies heaviest upon honest hearts: This is plain to see in the severall perplexed cases and distressed conditions of

Job 13. 21. Psal. 88. 14. Psal. 13. 1. & 30. 7.

Job, Heman, David, &c. under variety of afflictions and temptations. The hiding of Gods face was the soreſt trouble, the saddeſt tryal; this struck deepeſt into their hearts, and made their faces gather paleneſſe: how were their ſpirits drunk up with the *terrours of the Almighty?* Now 'tis moſt righteous with the Lord, to leave us in a day of adverſity, when wee leave him in dayes of proſperity; to leave us at a loſſe in our ſtraits, when we leave and loſe him in liberty. He will withdraw from us, when evil draws neere, if we have withdrawn and wandred from him, when he drew neere to doe us good: He will turn his back upon them in times of calamity, who have given him the back and not the face in times of tranquility.

2. By

2. By delivering us up to our ſelves and our own ſpirits. When Gods people would have none of him, *He gave them up to their own hearts luſts*; they would not own the Lord, and be his ſervants; and he leaves them to be ſlaves to their own luſts, lording it over them. Ah, when a people grow weary of God, have done with him as to Watching in prayer, and let him alone, coming ſeldom at him; hee'l be a ſtranger to them, and leave them alone, as he did *Ephraim:* Hee's joyned to Idols, let him alone, (ſayes God) he will not joyn himſelfe to the Lord, and the Lord will have nothing to doe with him, but leave him to himſelf, and to his Idols; and now all goes ill with poore *Ephraim:* his drink is ſowre, or is gone, (as in the Hebrew) all is gone, when God is gone; and

Pſal. 81. 11, 12.

Hoſ. 4. 17, 18.

he commits whoredome continually; all sowres on his hands, and in his heart too. Ah, when we slight the Lord, and slumber in his sight; he will let us slip out of his hands, and then (as a bowl falling out of the hand, down a steep hill) we follow the byass of our own corrupt hearts, and run headlong without stop or stay hell-ward. 'Tis not to say, How fearfully and shamefully the best of men will leave the Lord and lose themselves, when left to themselves? Wee have remarkable proofs of this in those precious servants of the Lord of old, *David, Soloman, Peter, &c.* they made themselves vile; yea even as beasts before him, when they were left to themselves? And we have many lamentable instances in our daies, of such, who looked like the sheep comming up from the washing,

waſhing, clean eſcaped from the pollutions of the world, yet have *turned like the dogge to the vomit, and as the ſow that is waſhed to the wallowing in the mire*; Would it ever have entred into their own hearts that they ſhould ever have ſo fowly defiled their garments, which ſeemed to have been waſhed ſo fair in the blood of the Lamb? would they not have ſaid (with *Hazael*) *Are we as dogs, that we ſhould do theſe things?* O yes, when a people are delivered up to themſelves, they will be ready to ſay with thoſe (of whom the Lord complaines) *We are delivered up to doe all theſe abominations*; If we leave the Lord, and his watch and work, wee tempt him to leave us in temptation to our own hearts; and then that plague will be upon them, (which fell upon the heart of *Pharaoh*) which was

2 *Pet.* 2. 20, 21, 22

2 *Kin.* 8. 13.

Jer. 7. 10

Exod. 9. 14.

worse to him then all the plagues of Egypt; and we shall even harden our selves against the Lord.

2. We tempt the Divell, that temper, to tempt us, when we give over watching & praying; He watches our slumberings, and lyes at catch for us, when he may take us napping; when we have a mind to fall asleep upon a bed of carnal security, the Divel will make our bed for us, and lie down softly by us too: when we give over God's work, we are out of his way; and lie sleeping in Satans walks, and that as drie Tinder to his fiery darts: And there come but a sparke from Hell, and fall upon our hearts, it takes presently: When we put out the light and fall to sleep, we give him room and time for his works of darknesse; he drives his wicked trade most and best

i'th

i'th dark; *The eye of* this Arch-*thief waiteth for the twilight, when no eyes may ſee him*, he looks at us moſt with his envious eyes, when our eyes are ſhut, and the ſhadows of ſpiritual darkneſſe are upon us; and how eaſily may he ſteal away our hearts, and the heavenly treaſure out of them, at ſuch a time as *David* did *Saul's* ſpear from his bolſter, when a deep ſleep was upon him. And indeed this thief in the night (to allude ſtill to that place in *Job*) would rob us of all our Jewels, when a dead ſleep is upon us, did not our faithful keeper watch him, and watch over us: Oh what danger are we in every houre, to become a prey to this roaring Lion, while we lie ſleeping at his feet? the fowles of the Air have the greateſt advantage againſt us that may be, whilſt we lie as ſilly Doves, heart-

Job 24. 14, 15.

1 *Sam.* 26. 12.

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heartleſſe and ſpiritleſſe before them. And is not this a very foule buſineſſe, to ſet the divel on work to do us miſchiefe, who will hurt us and hinder us all he can, and that by neglecting our Maſters buſineſſe, who has done us good and no evil, all our dayes.

3. We tempt our own luſts to tempt us, when we lay aſide our ſpiritual watch; we entice them to entice and allure us; And indeed here lyes the great temptation within our own hearts, *Every man is tempted, when he is drawn away of his own luſt, &* Jam. 1. 14, 15. *enticed; and ſin when conceived bringeth forth death:* The privy ſore in the heart, the deadly wound; the womb that conceives luſt, ſin, death. Here the Devil layes his train of powder, and were there no fire of luſt there, he could never blow us up;

up; temptations without could take no hold, if there were no corruption within; Satan ſet upon Jeſus Chriſt with variety of temptations, but could find nothing in him, and ſo could doe nothing againſt him: The prince of this world was ever warring againſt the Prince of peace, but had no power againſt him, becauſe he had no party within him. Nay the ſubtle Serpent with all his power and policy could not prevaile at all, no not once againſt the weakeſt, ſimpleſt Saint, if ſin did not take his part. Tis the party within betrayes us; Tis the worſt enemy, that within; it opens the door to our enemies without, yea to the worſt of them, or they could not get within us; Now when we are fallen into a deep ſleep, and have loſt the life of prayer; our luſts will ſwarm about us, as flye *John* 14. 30.

flies about a dead carcase: Sins not watched over, will get head and heart whilst we indulge our selves, saying, Soul, take thine ease; we pamper our sins, and make provision for the flesh, to fulfill the lusts thereof! Spiritual watching and prayer will starve our lusts, eat out their very hearts, but carnal slumbrings and sleepings feed them.

While prayer is kept up in power, sin is kept down and overpowred; if our sins do not stop our mouths, nor straiten our hearts in prayer, our prayers will cry them down, and stab them at heart, when our hearts are lift up powerfully in prayer; our heart-sins, as pride, passion, unbelief, &c. will come down wonderfully (as the *Amalikites* fell, while *Moses* lift up his hands) oh while we continue wrestling with God by fervent prayer;

prayer; we may wreſtle with *ſpiritual wickedneſſes in high places*, and that to victory; our ſouls ſhall *tread down ſtrength* (to uſe *Deborahs* expreſſion in her triumphant Song) while they are lift up, and poured out in prayer, for the Help that is laid upon that One that is mighty. Whereas, if our hands be let down, and our hearts fall, our corruptions will get up and carry it againſt us with a ſtrong hand; if we be not watchful and prayerful, ſin will grow exceeding ſinful: *If we reſtrain prayer before God, our mouths will utter iniquity*; (as *Eliphaz* ſaid to *Job*) who ſeems to plead thus with him; How comeſt thou to be ſo diſtempered in ſpirit, ſo vain and diſtracted in ſpeech, if prayer were not reſtrained? Fervent, conſtant prayer would bring the heart into

Judg. 5. 21.

Job. 15.

into a good tune and temper, and keep it so.

4. When we neglect our Spiritual Watch, we lye naked to temptations without, as to corruptions within; the creatures are full of snares, and we shall be catched in them at every turn, if a spirit of slumber be upon us. The love of the world is connatural to us, bred i'th bone, most suitable to flesh and blood; our hearts hang downward, and move towards earth and earthly things, as a stone to the center; and 'tis impossible to keep them up without watching and prayer. Indeed, while we keep close to God by faith in prayer, we keep him close to us; and then the world may not interpose, must not be closed with upon any terms: *For greater is he that is in us, then he that* 1 Joh. 4.

is

is in the world. And while wee watch and pray, our ſpiritual weapons will be *mighty through God, to bring down all the ſtrong holds of the god of this world.*

Luther was one of the moſt watchful ſpirits in prayer, (we read of) and he ſpeaks of one of the higheſt experiences that we ſhall meet with; That he was never tempted to covetouſneſs; there was no fiſhing for his ſpirit with golden baits, which was carried ſo high above the world in faith and prayer.

But alas, Chriſtians now adays find the world a very great temptation, a world of temptations in it. How is the Moon got up to the heart; in this our age, that uſed to be under foot, to ſuch as are clothed with the Sun? Oh what hoarding up treaſure on earth, by ſuch as ſeemed to be heires of Heaven, as if their

Rev. 12. 2.

Heaven

Heaven were upon Earth, and their hearts too.

How unbecoming is this to thoſe that are born from above, to live beneath themſelves; that ever ſo noble ſpirits of the bloud-Royal, ſhould be ſo embaſed; & precious Sons and Daughters of *Zion*, who were comparable to fine Gold, ſhould (in this ſenſe) become as earthen pitchers? How contrary is this to thoſe heavenly principles of faith and love, which ſhould carry us as upon Eagles wings above the world towards heaven; Oh where is the love of the Father, were there is ſo much love of the world? Have you ever taſted of the powers of the World to come, who are thus brought under the power of the Creature? what, ſhall the Children of the Kingdom look no further, live no higher then the Kingdoms of this World?

What

What, called out of the World, and at the Worlds call too? Theſe things could never be, if watching and prayer had been kept up all this while, with life and power; 'Twere not poſſible the World ſhould ſteale upon the hearts of Gods people thus, and ſteale them away too, were they not aſleep: Now when prayer's down, and the World up, what a downfall will that be? *They fall into temptation and a ſnare, and into many hurtfull and fooliſh luſts, which drown men in perdition*; Oh what a root of evil ſprings up, where the World takes deep root; how doe they *pierce themſelves through with many ſorrows*, and choak the precious ſeed of grace with theſe thornes: and when the heart is overcharged with the inordinate love of this preſent World; This ſoul-benumming Lethargy of

1 *Tim.* 6. 9, 10.

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carnall ſecurity will overſpread it; that we ſhall not feel this ſin within us, when it is even all over us; what ſenſe can we have of our living by ſenſe, whiles faith lies dead? The love of the world will grow inſenſible upon us, if it can but lull us aſleep in its arms.

Secondly, becauſe we ſhall be indiſpoſed to make any oppoſition, in an hour of temptation, if we do not watch and pray; our temptations will grow ſtronger, and we weaker in ſpirit every day then other; they will be as Gyants, and we as Graſhoppers, (to uſe the expreſſion of the Spies.) And alas, as we are ſo is our ſtrength (as *Gideon* ſaid of *Jether*,) at the beſt but weakneſſe; and our ſpirituall enemies will gather up their ſtrength to take the advantage of us, when and

where we are weakest; How eas-
sily may they make a prey of us,
comming upon us when we are
sore, as *Simeon* and *Levi* did upon
the Males? especially if we con- *Gen.34.*
sider, *25.*

10. That the Strength of *Is-*
rael has secretly withdrawn
himself from his people, while
their hearts have been asleep, and *Num.14.*
now their defence is departed *9.*
from them, and they are as bread
to the devouring mouth of the
hungry Lyon, who never had
a better stomack to them. *Samp-*
son, who was so strong in the *Judg.13*
strength of God, was as weak *19,20.*
as another man, when the Lord
departed from him; the Phili-
stines may now bind him as
they please, put out his eyes and
make him grind i'th Prison-
house! Ah, since the Lord has
turned his back upon a back-
sliding generation, how are the

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strong become as tow, and they that had the excellency of dignity and strength are as unstable as the water; how miserably are they swallowed up of temptations on every side? how easily led captive by their corruptions at every turne; And though they shake themselves sometimes (as *Sampson* did) and think to resist them as at other times; alas, they cannot doe it, for their strength is departed from them.

2. That the Lord hath left them to themselves, who have laid him aside and left off watching and prayer; Now what can such naked men doe in an houre of temptation, when they meet with the strong man armed? must they not needs be spiritlesse, like *Saul* in the day of distresse, when hee was left to his own Spirit, and had no strength

1 *Sam.* 28.20.

in

in him? What a pittifull forlorn creature is that man whom God has given over, and given up to himselfe, even like a lamb in a large place, as back-sliding *Israel*; what more destitute, and distressed, where no Shepherd, no flock? how will it wander and lose it self? The best of men in such a case are exposed to the worst of evils; when *David* a man after Gods own heart, was trusted but a while with his own heart, how shamefully it deceived him, and defiled him? who would ever have thought that murthers and adulteries should have proceeded out of such a heart as his? When *Solomon*, who was so beloved of his God, was given up to himself; how strangely was his heart changed within him, and turned from the Lord God of *Israel*, who had appeared

Hos 4:16

Neh. 13. 26.

peared to him twice, even to strange gods, and strange wives. The wisest of men, when left to his own wisdom, appears as one of the fools in *Israel*, and whither does his shame goe? And good *Hezekiah*, when the Lord left him, to try him, to know all that was in his heart, what pride of heart does hee discover; (though he had been so lately and so deeply humbled?) And though the Lord had newly emptied all worldly glory before his eyes; Yet he could not keep his eyes and heart off of the house of his precious things, &c. but glories in shewing all the treasures were found there: when he should have glorified God, and shewed forth his wonders, in bringing the Sun of his life back, and the shadow upon the dyal of *Ahaz*, &c.

1 Kin. 11 3.

2 Chron. 32. 31.

2 King. 20. 13.

Isa. 38.

Yea,

Yea blessed *Peter*, an holy Apostle of Jesus Christ, when hee trusted to his own strength, and boldly professed above the rate of the rest of the Disciples, saying, *Though all men shall be offended because of thee, yet will I never be offended; and though I should die with thee, yet will I not deny thee.* Mat. 26. 23, 25. When Christ trusts him with himself and his own strength, (but for a little season) how fowly he shews his weakness, and shames himself; and very sinfully offends him more then they all, by being so shamefully offended because of him; denying before them all, that he knew his Master, upon the word of a damsel that said, *Thou wast with Jesus.* And the Holy Ghost sets a brand of Cowardize upon this self-confiding Champion; leaving this upon record in all ages to shake and shame all the

Lords people out of themselves) that when another Maid said, *This fellow was with Jesus, he denyed it with an oath, I know not the man.* Would any of the Disciples have ever believed such a thing as this of *Peter*? or he, of himself? that a cursed Oath should have ever been found within his blessed lips, and that to deny his Lord and Master with, whose lips had so oft blessed him; that he should so desperately disown him with his mouth, whom he owned, honoured, and loved so dearly at his heart.

Vers. 71.

Oh how have the mighty fallen, how have the mighty fallen! when they have been left to themselves, and have fallen into their own hands. Such remarkable examples as these taken into our serious consideration, may happily (if the Lord strike in with them) awaken some

some sleepy hearts from a presumptuous self-full security, to a religious watchfull jealousie; that they who think they stand may take heed lest they fall; as certainly they shall, (though they seem to be pillars, as *Peter* did) if they stand upon their own legs, and not upon his, that are *as Pillars of Marble set upon sockets of fine gold.* Cant. 5. 15.

Upon this double Account, that they are so exposed to Temptation, and so indisposed to Opposition, do not watch and Pray.

Let me call for double diligence in the Name of the Lord, to this double Duty.

First, Double your Watch; oh watch, watch,

1. Over your own Hearts; Jer. 17. 9. for they are most deceitfull, and

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the Deceiver lyes most at catch there: the subtil Serpent hee knowes where our guile lyes, which he would willingly make use of, to beguile us with. 'Tis his Commission, onely to bruise
Gen. 3.15 the heel; but 'tis his covetous ambition to break into the heart. How he watches day and night, works without wearinesse, and winds about every way, to surprize this Royall Fort of the King of Glory! if he carry that, he commands all, and will lead us captive at his will; if hee can but get his head into our hearts, and keep his hand upon this great wheel, hee has his hearts desire, and will turn all about with it. Oh therefore lay to
Prov. 4. 23. heart that blessed counsell of our great heart-keeper, *Keep thy heart above all keeping,* (so the Hebrew has it) *for out of it are the issues of life.* 'Tis matter of life

life and death, this; 'Tis as much as thy life is worth, to watch the heart well; and not to watch it, is death. The Devil knowes, if there be any good treasure within thee, it is laid up in thine heart; and he would fain have the key of this Cabbinet, to rob thee of thy Jewels: If he can but corrupt this fountain, all the streams will be filthy, out of it will proceed the worst of evils; when it becomes the worst part, which should be the best.

The Father of spirits doubles his Charge upon our spirits; *Mal.* 2. 15, 16. The Lord God of *Israel* saith, Take heed to your spirit, take heed to your spirit. Here the unclean spirits muster up their forces, and therefore here must our main Guard be; Watch but the heart so, as to keepe him out there, and you put the Devil out of

of heart, he'l despair of you.

2. Watch the good Spirit of God in all its motions, impressions, convictions, allurings, comfortings, &c. as ever you would escape the temptations and delusions of the evil spirit; and therefore,

First, Watch the good Spirit to welcome him; make much of his sweet breathings, there's much life and love in them. If the Spirit come to convince you, saying, (as *Nathan* did to *David*) *Thou art the man*; say, *Speak Lord, for thy servant heareth.* Be ready to heare of that sore, though he speak such things as make it tingle, as you love the peace of your own spirits. If he come as a Spirit of glory and power to subdue your iniquities, to cut off your right hand, &c. with his two edged sword; Oh say, Let him goe on and prosper, till

till he have slain his thousands, &c. and made all his enemies become his footstool; If he come to rest as a Dove upon you, to meeken and sweeten your spirits; Oh put forth your hands to take him in (as *Noah* did the Dove with the Olive-leafe;) make both much of, & set much by the good Spirit and Word of God, and the evill Spirit will not be able to do you much hurt. Oh prize the gracious manuductions of this faithfull guide at an high rate, and be as glad of his heavenly conduct, as the wise men were to see the starre that pointed out Christ to them, they rejoyced with exceeding great joy; Lie as even as you can under his celestial influences, and sweet distillings of the precious dews of grace and peace; Attend his glorious ministration all along, let him have his whole

Matth. 2 10.

will

will upon you, and do this work wholly and fully within you, ſay him not Nay in any thing; and he wil work mightily within you, and witneſſe manifeſtly to you.

2. Watch the workings and witneſſings of the holy Spirit, ſo as you may not hinder him, when he comes to help you, nor grieve him, when hee comes to comfort you, take heed of tempting him, who onely can help you againſt the Tempter, oh ſhut not out his glorious light for all the glory of the World; impriſon not any of his precious truths for all the ſpecious liberties under the Sun; reſiſt not the ſtirring power of his grace upon you, when hee's ſhaking the power of darkneſſe within you; refuſe not the free and familiar tenders of his heart-renewing and reviving love, for thouſands of Gold and Silver;

Silver; Loſe not willingly one ſyllable of the ſecret whiſperings of this meſſenger of peace, leſt he withdraw his light, love, power, and peace, and leave you to the power of Satan, and he lead you into priſon, and keep you in darkneſs; Alas, alas, we have given the greateſt occaſion and advantage, to ſpiritual wickedneſſe in high places to tempt, vex, diſturb and divide us; by tempting, vexing, and quenching the holy Spirit; as ever any in the World have done; And, are not now the ſhadows of the evening upon us, for ſlighting his goings forth as the morning? How ſtrangely have the lying Spirits deceived us; ſince the Spirit of truth has been rejected, and the truths of the Spirit? What a thick, black, dark hour of temptation is come upon us ſince we have re-

fuſed

fused the clear counsel and pure comforts of the Holy Ghost, in the day of his gracious visitation; what strong delusions and strange declinings to the right hand or the left, since we have forsaken the guide of our spirits?

3. Watch your spiritual enemies; they watch us, as Satan did Christ; when the Tempter is gone, and his temptation, seems to be quite over, hee does but watch another season; and therefore we must watch in season and out of season; As *Nehemiah* and the people of God with him, did with *Sanballat* and the enemies of God; they prayed and set a watch day and night; the enemy was very wroth, and they were very watchfull; a Sword in one hand, when at work with the other: So should wee at this day; watch at the Lords work; Watch and pray;

Luke 4. 13.

Neh. 4. 7, 8, 9.

watch

watch and heare, watch and ſpeak, &c. 'Tis very ſeaſonable that counſell of the mightie Counſellour? Take heed no man deceive you, for many ſhall come in my name, ſaying, I am Chriſt & deceive many. Oh how much are we concerned in that bleſſed caution, upon whom the ends of the World are come? How affectionate and importunate was *Paul* the aged and experienced, in warning the people night and day, and that with teares to beware of ſuch as ſhould ſeeke to withdraw them from the Goſpel of Chriſt. Do not ſpiritual dangers multiply upon us every day, whiles we are under a Spirit of ſlumbring ſecuritie from our foul-enemies, and that on every ſide? Oh what need of the whole Armour of God, on the right hand and on the left; what need of a diligent *Matth.* 24. 4, 5, 11, 24, 25.

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ſpiritual watch, over our heads and hearts, words and waies, teachings and hearings! Oh gather up your ſpiritual forces every day, and call in auxiliaries from Heaven, and follow the Captain of your ſalvation, watching and praying (as the armour-bearer did *Jonathan*, climbing upon heads and feet) contend earneſtly for the faith which was once given to the Saints; and as you're fighting the good fight of faith, be ever looking up to Jeſus, and you ſhal be kept as in a Garriſon (ſo the word imports) by his power, through faith unto ſalvation.

1 Pet. 1. 5.

4. Watch over, and for one another, for good, in an evil time; 'tis very ſeaſonable to be knocking at one anothers doores, and jogging at each others elbowes in the Spirit of meekneſſe, to keep as many awake as you can, in this

this ſlumbring time, through the good hand of God upon you; & ſurely they, whoſe hearts are awakened in ſuch a day as this, by the Lords ſpeaking from heaven to them, cannot keep ſilence, but muſt be ſpeaking to their brethren in the fear of the Lord ſaying, awake, awake; As our hearts ſhould dwel much upon awakening meditations, ſo our mouthes ſhould be filled with awakening ſalutations and exhortations, when we meet with the ſervants of Chriſt (as it was with the lively Chriſtians in the primitive times) ſaying behold he comes like a thief; and, The Judge ſtandeth at the doore, and the like: When ſo many watch one anothers haltings, let us watch to be helpers of one anothers faith and joy, by provoking one another to watching and prayer; when many fellow-ſervants are ſmi-

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ting one another with words of violence & verulency, let us ſmite one another with words of truth and ſoberneſs; & the deeper they pierce the heart in the Spirit of Love, the better: could we hit one another o'th heart-vein, 'twould be a mercy: Oh that the righteous would thus ſmite one another, with gracious words of reproof, to reſtore one another, and all in much mutual ſoul-love what a kindneſſe would this be? Such precious ointments would not break the head but mollifie and meeken the heart: Such wounds would be welcom from the hand of a friend. Alas, we complain everywhere of the Saints ſlumbring, wandring, & wantonneſs; 'twere better we turned our complaints inward, & left them upon our ſelves, that we do not ſtir up one another to Watching & Prayer; we do but bear one a-

nother

nother as burthens upon our ſpirits, when we ſhould bear one anothers burthens, and help at a dead lift, as with one ſhoulder; we ſee poor Chriſtians in a dead ſleep on every hand, & we lie dying by them, but who calls upon them, to be watchful, and ſtrengthen the things that are ready to die? How many have our eyes beheld lying as a man aſleep upon the top of a Maſt, & floods of temptation under them too, ready to ſwallow them up; but how few have we laboured to awaken to this day? may we not reflect upon our ſelves in the words of *Abſalom* to *Huſhai*: Is this our kindneſſe to our friends? Is this nothing to you, all ye that paſſe by, do you not take notice how many fooliſh Virgins lie ſlumbring and languiſhing upon beds of ſenſualitie and ſecurity, and the houſe ready to be ſet on fire

Rev. 3. 2.

Prov. 23. 34.

2 *Sam.* 16. 17.

over their heads; and doe you take no care to awaken them; would it not pitty your very heart, to see the flames seize upon them, while they are asleep? How long has the keeper of *Israel* watched over them, and kept them as the apple of his eye, notwithstanding all their slumbrings and wandrings; and does he not expect (think you) that you should be your brethrens keeper for his sake, and cry unto them in all haste to prepare to meet him, lest hee withdraw the wing of his protection from them, and leave them naked; if you see your brethren sleeping, starving, dying, and shut up the bowels of your compassions from them in such a case, how dwels the love of God in you? And if you say, 'tis not in mans power to awaken anothers heart, who cannot awaken his own; can a

man raiſe the dead? 'Tis true, the low voice of a weak man can never make thoſe hearts heare, which can ſleep under the loud thundrings of Heaven; why but can you weep over them, as the *Jewes* did over *Lazarus* in his grave? can you feelingly ſigh over them, ſaying, Can theſe dry bones live? Who ſhall roul away the ſtone, and open their graves; why hee that is the reſurrection and the life, can awaken them out of the deepeſt ſleep, and quicken them with a word of his mouth; If Jeſus will but groan in ſpirit with you, and ſay, awake, ariſe, come forth, the dead ſhall heare his voyce and live. You cannot lift up their ſleepy hearts, no alas, they are too heavy for you; but cannot you lift up a prayer for them? If any man ſee his brother ſin a ſin not unto death, he

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1 Joh. 5. 16. shall ask, and he shall give him life; what high encouragement is here to praying-souls to lift up their voice on high, for such as are sinning and sleeping in sin almost to death; oh then if the Spirit of prayer were raised again from the dead (as one may say) what blessed hopes would there be of a spiritual resurrection, to many poor hearts, that are even dead and buried in the grave of securitie.

Secondly double your duty of Prayer; Pray, Pray.

1. For a plentiful and powerful effusion of the holy Spirit to counsel and comfort our foolish fainting Spirit in the hour of temptation; Tis sad to behold, since we have caused the good Spirit to withdraw his gracious influences how the glory is departed in a great measure from Churches,

ordinances, communions, &c. in moſt places? may we not ſadly ſigh out that heart-breaking word *Ichabod*, and ſay, Where is the glory; how many choice Gardens of the Saints are withered, ſince the Lord has withheld the ſpiritual dewes of Heaven? How thin and lean is *Jacob* become, and waxen pale, ſince a famine of the Spirit has been amongſt us? How ſpiritleſſe, faithleſſe, heartleſſe, fruitleſſe, loveleſſe are moſt Chriſtians grown, ſince we have ſlumbred and ſinn'd away, the ſpirit of faith, life, love, power, &c. How is the Gold become dimme the fine Gold changed, now he that has the ſeven Spirits is turned aſide from the Golden Candleſticks? Oh it is high time then, to begge as for life, that the Spirit would come down as floods upon the dry ground, that

the

the Churches may be as watred Gardens, and the Saints may grow up as Willows by the water courses; oh let all the awakened servants of Christ, cry
Cant. 4. 16. as with one heart and mouth, Awake O North-wind, and come thou South, blow upon the Gardens, that the Spices thereof may flow out; that our beloved may come into his Garden, and eate his pleasant fruits; oh when, when shall a precious box of Oyntments be broken over us, to fill our hearts with its savour? Oh when will the spirit come
Isa. 32. 15. down amongst us as a refiners fire or fullers sope, to purifie us as Gold and Silver, that we may offer up pure offerings of righteousnesse, which may be pleasant to the Lord, as in the dayes of old? Oh that we could wait in the Spirit (as old *Simeon* did for the consolation of *Israel*) for that

power

power from on high, that so strengthens weake hearts and hands that the feeble may be as *David*? for such an anointing with fresh Oyle, as may cause us to move swiftly and sweetly after Jesus Christ?

And we have many precious cords of love let down to pull at, for this gracious Gospel promise; As the speciall promise of the Father of mercies to send the comforter, oft repeated for our better assurance; and he is faithfull that hath promised; he will not deny his people long, nor alwaies, for he cannot deny himself. And the effectual prayer of our Lord Jesus, who never prayes amisse, but is heard always of his Father; This was that sweetest myrre which dropt from the lips of Christ, as he was ascending up to Heaven *Joh.* 14. & 15, 16.

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ven, his greateſt laſt Teſtament-promiſe of a double portion of his Spirit: Now, is it ſo much upon the Lords heart to beſtow this peculiar bleſſing, and ſhould it not be much upon our heart to aske it; eſpecially being that glorious miniſtration, which is to continue, for the ſupport, ſupply, and ſolace of the Saints, till the appearance of Jeſus Chriſt, without which no outward adminiſtration can be effectual.

2. Oh Pray, Pray, *that Jehovah would ſet his King upon his holy hill of* Zion, *that the Heathen may be his inheritance, and the uttermoſt parts of the earth his poſſeſſion:* that *the government may be upon his ſhoulder, who is clothed with a veſture dipt in blood; and hath on his thigh a Name written, King of Kings, and Lord of Lords; that*

Pſal. 2. 6, 8.

Iſa. 9. 6.

Rev. 19. 13, 16. 14.

all

all things may be opened and shut by the Key of David. *The Lord is arising to shake terribly the Earth, the loftinesse of man must be bowed down, and the haughtinesse of men made low, that the Lord alone may be exalted in his day.* Oh that the Sun of righteousnes were at this height once, there would be a glorious Sun-shine day indeed. The God of Heaven and Earth has promised, he will *once more shake heaven and earth*, to bring in that *Kingdome that cannot be shaken, and the things that shall remain*; and Heaven and Earth shall passe away, rather then one tittle of his good promise shall fall to the ground. The Fathers heart is all upon his beloved Son, in whom his Soul delighteth, to *exalt Him highly, give Him a Name above every Name.* And shall not the hearts of his Children go in with him,

Isa. 2. 11, 17.

Heb. 12. 26, 27. 28.

Phil. 2. 2.

and

and work strongly that way? It was for their sakes he humbled himself so low, even to *the death of the Crosse*. Oh how should their hearts break with longings, that he may be extolled, and be very high, crowned with majesty and glory? Why then let all the Lords Remembrancers make mention of this good thing promised, (of which he loves to be put in remembrance) before him night and day, that Jesus Christ may take to himself his great power and reign. Oh when shall the sounding of the seventh Angel be heard, as the great voyces in Heaven, all the World over, saying; *The Kingdoms of this world are become the Kingdoms of our Lord and of his Christ, and he shall reign for ever and ever.* Oh that King Solomon would send his Chariot, that is paved with love, for the

Jer. 33. 34.

v. 11.

Rev. 3.

Sonnes

Sonnes and Daughters of *Zion*, that they may enter with joy and gladneſſe into the Kings palace; how would their ſpirits revive within them? and they would ſay, It is enough.

3. Improve the Spirit of grace to the utmoſt; for the chaining up the unclean ſpirit. Oh try what power you have with the *Father of Lights*, to ſet his power on work to ſhake the powers of darkneſſe. If Fervent Prayer, lift up by the hand of faith, bind Gods hand, and put him to ſay, Let me alone; will it not overcome him, to bind up Satan, and to bruiſe him under the feet of his Saints ſhortly. The Divell is come down with great wrath, becauſe he knoweth he hath but a ſhort time. He followes his Kingdom with greateſt violence towards its period; hee's hot upon't, throwing with fury his fiery

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fiery darts round about. The Adder's poyson is boyling up to the height. This enemy is comming upon us like a flood: Oh 'tis high time to set upon the gates of Heaven with an humble and holy violence, knocking day and night, till the holy Spirit come down with prayer, and lift up a Standard against him.

The old Serpent has now above 5000. yeers experience upon his back; hee's now master indeed of his black Art. Oh what multiformity and Variety in his methods? what Subtletie and secretie in his snares? how destructive and obstructive are his devices and depths? Oh when will the Angel come down from Heaven with that great chain, and lay hold on the Dragon and bind him? Ah, what a world of mischief will he do, if he be let loose awhile? For now this Prince

Rev. 20. 1, 2, 3.

Prince of darkneſſe transforms himſelf into an Angel of light, to bring in the greateſt darkneſſe; and the Divel in white, or the white Devil, is moſt dangerous and deceitful; now, like the adulterer mentioned *Job* 24.15. he diſguiſeth himſelf, or ſets his face in ſecret, (ſo the Original) that hee may beguile and defile us, and we never know it; and be moſt and beſt at his wicked work, when leaſt in ſight. He has put on a vizard of profeſſion, and now playes the thief in grain, ſtealing away the power and heart of pure Religion. He has oyle in his mouth, and truth in his tongue; but warre and a lye in his heart. And how many are betrayed with his flattering kiſſes, killed with his falſ kindneſſe, and by ſwallowing down his ſugred poyſonous pills greedily? How many are

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taken with the fine hair of the
Rev. 9. 8, 10. Locuſts that aſcend out of the bottomleſſe pit, who ſting them with their tailes as Scorpions. Oh then if ever you pitied poor ſilly ſouls, laden with ſin, and led Captive by Satan; now pity and pray for them much more: Oh cry out (as the betrothed Damſel fearing raviſhment) to the Captain of your Salvation, to *lead Captivity Captive*, to reſcue his darlings from the Lions, and to ſhorten this hour of temptation.

4. Oh Pray, Pray, for a glorious ſpiritual reſurrection of the hearts and lives of the Saints, after ſo great a death has paſt upon them; that times of renewing and reviving may come from the preſence of the Lord, to the decaying and deſponding Spirits of his people; Oh what a bleſſed, beautifull ſight, would

would ſuch an heavenly *S*pring bee, after this heart-withering winter ſeaſon? Would the flowers of the ſpouſes Garden flouriſh once, the Pome granats bud forth and the tender grapes ſend forth a good ſmell: then would the ſinging of birds, and the voyce of the turtle be heard in our land, and we might chearfully, get up early in the Vineyards. Oh be earneſt with the Father of Spirits to ſend down a ſpeciall anointing from on high, for the new-ſpiriting of his people, for the work of their generation; A common Spirit will not carry them thorough ſpecial ſervice; no, it muſt be that other *S*pirit that *Caleb* had; or they'l never follow the Lord, fully; The *S*onnes and Daughters of *Zion* muſt be awaked, to put on beautiful garments, and ſhake themſelves from the duſt, as they

Cant. 2. 11, 12. *c.* 7. 12, 13.

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that are redeemed from the earth, and from men, as ever they would appeare in a good Goſpel-poſture to follow the Lamb whitherſoever he goeth; they muſt be putting on that *new Man, which* after God, *is created in righteouſneſſe and true holineſſe, and be renewed in the Spirit of their minds*, or they'l have no heart to think of the New Heaven and new Earth, wherein righteouſneſſe ſhall dwell. That work which the Lord is carrying on in the world, is high and heavenly, much above the world. A low-ſpirited and earthly-minded Generation can never reach it, their poore flat ſpirits muſt needs ſhrink from it, or ſinke under it, at one time or other. Oh they had need of gracious, excellent ſpiriits, changing from glory to glory, by the Spirit of glory reſting

reſting on them; who look to keep pace or hold any conſiderable, comfortable correſpondency and compliance with thoſe glorious works which the Lord will bring forth in the latter daies, who is *Wonderfull in Counſell, and excellent in working.*

Why then, 5. let us look upon it as one main work of the day, to ſet faith on work at the promiſes by prayer, for Judges as at the firſt, and Counſellours as at the beginning; men of choiſe ſpirits anſwerable to *Jethro's* choice: able men, fearing God, men of truth, hating covetouſneſſe; And while I am ſtirring you up, to make ſupplications to the Lord our righteouſneſſe, that he would graciouſly vouchſafe a peculiar unction and qualification, to ſuch as are in authority; let me ſet before your eyes one of the firſt

Exod. 18 21.

and faireſt patterns, deſerving to be ſet in letters of Gold, and engraven upon our hearts, as with the point of a Diamond; the pureſt Primitive mould of Mercy and Juſtice, ſweetly meeting together in the righteous breaſt of *Job*, and ſtriving (as it were) for ſuper-eminency and victory: As *for righteouſneſs; he cloathed himſelf with it; and judgment was to him as a diadem; he brake the* Job 29. 11,12. *Jawes of the oppreſſors, and pluckt the ſpoile out of his teeth; and delivered the poor that cryed, and the Fatherleſſe, and him that had none to help him.* As for mercy, his condeſcention and compaſſion is very remarkable; when he ſate chief, and dwelt as a King in the Army; hee was as one that comforteth the mourners; *A Father to the Poor and Fatherleſſe; eyes to the blind, and feet to the lame,* who cauſed the heart of the

widdow to ſing, and the bleſſing of ſuch as were ready to periſh came upon him; Oh that Jeſus Chriſt, that bleſſed and onely potentate, would make all our Governours and Magiſtrates willing in the day of his power, to kiſſe the Son, in humble ſubjection & hearty affection to his righteous Scepter; and to lay down with ſword and ſcepter at his feet (as the Elders did with their Crownes): Oh that there were in them ſuch an heart; as to ſay with the inhabitants of *Judah*, in their hearts? *The inhabitants of Jeruſalem ſhall be our ſtrength, in the Lord of Hoſts their God.* That they may be as *nurſing Fathers to the* Saints, the Children of the moſt high, yea the leaſt of Chriſts brethren; accounting it their greateſt glory and praiſe, to promote the glory of the King immortal and eternal, the only wiſe

wise God; *to be a praise to those that doe well, and a terrour to evil doers*, putting sinners to shame: oh that the *Rock of Israel* that spake it, would make it good; That they that *rule over men, must be just, ruling in the fear of God: And they shall be as the light of the morning, when the Sun ariseth*, even *a morning without Clouds, as the tender grasse springing out of the earth, by cleare shining after rain.* Why let us open our hearts and mouths wide (by the help of the Spirit) for such a blessing as this, as they waited for *Job*, even as for the latter rain.

2 Sam. 23 3, 4.

And spread those good old promises before the Lard, which are as fresh upon his heart as ever, to renew them in these latter days; *That Saviours shall come upon Mount-Zion, to judge the mount of Esau, and the Kingdome shall be the*

Lords

Lords; That he will raiſe up Carpenters to break the horns, that ſcatter Judah, ſo that no man can lift up his head; That he will put that honour upon his Saints, *To execute the Judgment that is written, with a two-edged ſword in their hands, and the high praiſes of God in their mouthes. That the faithful choſen and true, clothed in fine and white linnen, ſhall give blood to drink, to the woman, which is drunken with the blood of the Saints, and the Martyrs of Jeſus, and ſhall deſtroy that great City which reigneth over the Kings of the Earth; and ſhall overcome all his and their enemies in the blood of the Lamb; for he is Lord of Lords, and King of Kings.* Oh then let the prayers of all the Saints meet upon the golden Altar, that the ſmoke of the incenſe may aſcend up before God day and night; and let them cry with a loud voice, ſaying, *How long*

Obad. v. 21. Zech. 1. 20, 21. Pſal. 149. 6, 9. Rev. 18. 6. 14. Rev. 8. 3, 4.

O

O Lord, holy and true, &c?

Laſtly, Pray, pray, for the fulneſs of the bleſſings of the Goſpel of Chriſt, upon all pure
Rev. 1. 13, 16. Evangelical adminiſtrations; That Jeſus Chriſt would walk *in the midſt of the golden Candleſticks*; hold the ſtars in his right hand,
Zech. 4. 11, 12. that the golden pipes may empty the golden oyl out of themſelves from the Olive tree; and his ſervants be anointed with the oyl of gladneſſe, who deſire to
Jer. 3. 15. keep the Commandements of God, and the teſtimony of Jeſus. And that he would ſend Paſtors according to his own heart, that may feed the people with knowledge and underſtanding; able Miniſters of the New Teſtament, not of the Letter, but of the Spirit; and ſend them forth in the power and ſpirit of *Elijah*, to
Joh. 10. 3, 4, 9. turn many to the Lord. And that the good Shepherd would call

call his own ſheep by name, lead them out and go before them; that they may know his voice and follow him, and go in and out and find paſture.

That his little flock receiving the Goſpel not in word onely, but alſo in power, and in the Holy Ghoſt, and in much aſſurance; may have that glorious Character of the Church of *Philadelphia*, as a Crown of twelve Stars upon their heads; that they have kept the Word of his patience, and have not denyed his Name; who will keep them in this hour of Temptation.

1 *Theſſ.* 1. 5.

Rev. 3. 8, 10.

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tions are presented to sinners, *Admonition* to Saints and *Invitation* to backsliders: Published for the good of all, by the Elders and Messengers of several Churches in *Wales*.

Books Against the Quakers.

A *Faithful Discovery* of a Treacherous Design of *mystical Antichrist* displaying Christ's Banners, but attempting to lay waste Scriptures, Churches, Christ, faith, hope, &c. and establish *Paganisme* in *England*; being an *Examination* of the Doctrines of the people called *Quakers*: By *Joseph Kellet*, *John Pomroy*, *Paul Glisson*.

A *Confutation* of the Quakers, being an Answer to 19 Queries propounded by them; and Answered, by *S. Eaton* Minister of the Gospel in *Cheshire*.

A *Testimony* to the true *Jesus* and the faith of him, wherein the way of the people called Quakers is Examined and weighed, being an Answer to *James Naylor's* Book, called, *Love to the Lost*: By *T. Higgenson*.

A *Looking-glass* for the Quakers: By *T. Collier*.

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